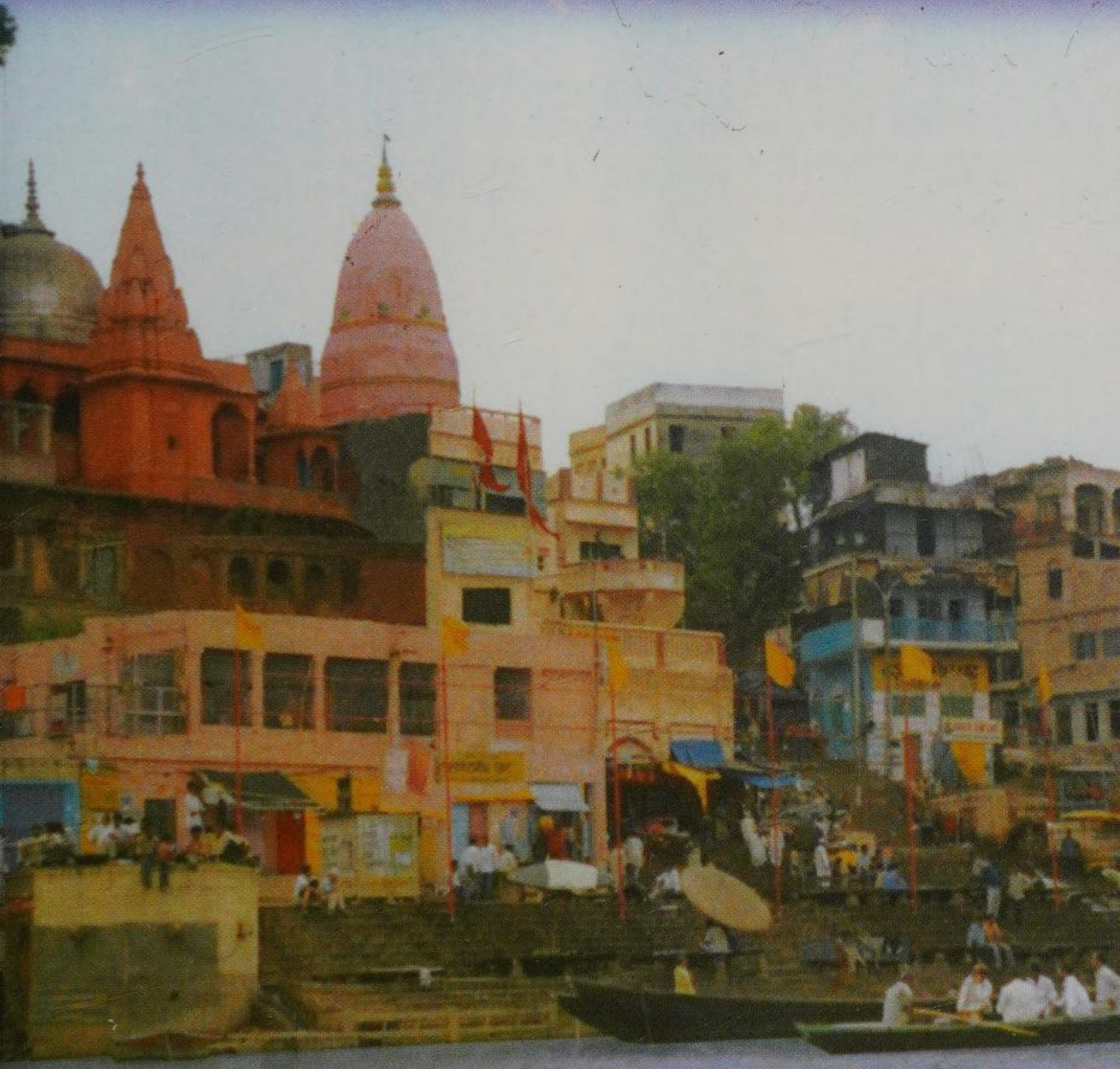
The Walking Shiva of Varanasi

(Life, Legends & Teachings of Trailingaswami)



Dr. V.V.B. Rama Rao

Richa Prakashan
www.richaprakashan.com

SHOUT
SHARE
IT

He who shines in a form singular,
Beyond the worlds, their rulers, their inhabitants,
Beyond worldliness,
Beyond the end of darkness dense,
Him, worship I.

lokambulu lokesulu lokasthulu
tegina tudi nalokambagu pen
jeekati kavvala nevvandekaakruti
velugu naatani ne sevintun

Mahakavi Bammera Pothana (1470-1535) is a household name in Andhra Pradesh. His Srimad Aandhra Mahaabhaagavatham is the scripture revered as the most sacred possession in any home. The great Telugu verse narrative, the transcreation of Vyasabhagawan's Srimadbhaagavatham in Sanskrit, is the most sublime of Bhakti (devotional) poetry wherein love at its most sublime was portrayed. Pothana was an adherent of adwaita, Monism, which made no difference between Vaishnav and Shaivite belief. He wrote Bhogineedandakam and Veerabhadravijayam too.

The Walking Shiva of Varanasi

(Life, Legends & Teachings of Trailingaswami)

by

Dr. V.V.B. Rama Rao

Published by:

Richa Prakashan

(Publishers of Spiritual, Religious & Yoga books in Roman English for NRIs & PIOs)

www.richaprakashan.com

The Walking Shiva of Varanasi

(Life Legends and Teachings of Trailingaswami)

by V.V.B. Rama Rao

© Dr. V.V. B. Rama Rao

Cover Photograph : V.V.B. Rama Rao
Cover Design : Mr. Ravi Gupta

Published by:
Richa Prakashan
(Under arrangement with Mrs. V. Ramani)
D-36, South Extension Part-One,
New Delhi - 110049 (India)
Tel.: +91-11-24640153 Fax: +91-11-24634935
E-mail: ragupta@ndb.vsnl.net.in
Website: www.richaprakashan.com

ISBN No. : 81-901200-8-5

Overseas Distributors:
D.R.Exports
D-36, South Extension Part-One,
New Delhi - 110049 (India)
Tel.: +91-11-24640153 Fax:+91-11-24634935
Email: ragupta@ndb.vsnl.net.in

Printed at :
D.R. Printers & Convertors Pvt. Ltd.,
A-31, Sec. IX, Noida-201301 (U. P.)

If the red slayer thinks he slays,
Or if the slain thinks he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.

Far or forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.

-Ralph Waldo Emerson

Dr.V.V.B.Rama Rao

A Paean to Sri Dakshinamurty

Sri Adi Sankara, the founder, propounder and exegete of *adwaita siddhanta* – monism, composed a prayer as obeisance to Sri Dakshinaamurty. The poet-seer envisioned Him as seated facing south under a banyan tree showing *chinmudra*, a posture of extreme joy and mood of transmitting *jnaana*, spiritual wisdom, to His disciples. The preceptor was silent but the doubts of the disciples were cleared just by His *maunam*, absolute silence.

mauna vyakhyaa prakatitha
parabrahma tatwam yuvaanam

varshishtaanthe asadrushiganairavrutam
brahmanishtaih

acharyendram kara kalita
chinmudramaanandaroopam

swaatmaraamam muditha
vadanam dakshinamurty meede

Sing I he praise of Sri Dakshinamurty, the one ever youthful (transcending birth, growth etc.), the one who communicates *parabrahmatatwa* (the spirit, nature and quality of *parabrahma* the all-transcending Supreme Being) in silent exegesis, the one around whom sit the ancient, highly evolved and committed ones seeking *brahmajnana* and grace, the one who wears *chinmudra* (the gesture showing the joined thumb and forefinger with three erect fingers signifying *satwa, rajo* and *tamo gunas*), the one who experiences within transcendental bliss all the time, the one with ever-blissful countenance, the *guru* of all *gurus*! Salutations to Dakshinamurty!

Sri Sri Tailanga Swami Mutt
K-23/95 Panchganga, Varanasi

Prabandhak, Tailanga Swami (Trailingaswami) Mutt, Panchganga Ghat, Varanasi, is happy that Dr. V.V.B Rama Rao of New Delhi is bringing out a volume on THE WALKING SHIVA OF VARANASI, which is the first of its kind in English.

The book contains the life of the *paramahamsa* and what is more, it is a restatement of the message and teaching of the Swami.

We invoke the blessings of the *paramahamsa* Sri Sri Tailanga Swami on this scholar and devotee.

I give him my good wishes.

Varanasi
11 July 2004

V.N. DIKSHIT
Prabandhak
Tailanga Swami Mutt

Acknowledgements

Grateful acknowledgements are made to
Dr. Hari Shiva Kumar, Warangal

Dr.Poranki Dakshina Murty, Hyderabad

Dr.Satkori Mukhopadhyaya, New Delhi

Dr.Sukumar Chattopadhyay, Varanasi

Dr. Biruduraju Ramaraju, Hyderabad

Sri Rambhatla Venkata Somayajulu, Secunderabad

Sri Muchimilli Rama Krishna Rao, Visakhapatnam

Kavisekhara Kondepudi Subba Rao, Visakhapatnam

Sri Vasantharao Ramakrishna Rao, Visakhapatnam

Sri Kedarnath Vyas, Varanasi

Indira Gandhi National Centre for Arts, New Delhi and Varanasi

Sri Sri Trailingaswami Mutt, Varanasi

Varanasi Research Institute, Jnanavapi, Varanasi for their individual and institutional help, encouragement and support.

I am thankful to Shri P.K.Bhadra of N.T.P.C. for helping me out reading the texts in Bengali.

I express my profound gratitude to Sri Dinesh Misra and Dr. Mouli for their help in reading the press copy of my work and coming forward with helpful suggestions.

It was Mr Selvaraj of Revertex, Malaysia, who gave me the idea of working on this yogi and I express my gratitude to him for standing by me in more ways than one.

Last but not the least, I am grateful to my wife Srimati Ramani but for whose helpful attitude and sincere service, this book could not have seen the light of the day.

- Dr.V.V.B.Rama Rao

CONTENTS

Ch.	Title	Pg. No.
	Argument	ix
	Author's Preface	x
	Foreword by Swami Gokulananda, Secretary Sri Ramakrishna Mission, New Delhi	xii
I	Introduction	1
II	The Birth of a Great Saint	6
III	Powers of a Yogi-Gestures of Grace and Compassion	12
IV	The Saint in Kashi – 'Mauni Baba'	19
V	The Saint in Panchgangaghat	26
VI	Devotee Umacharan's Experiences	34
VII	The Teachings: *Guru and Sishya* (The Preceptor and the Disciple)	57
VIII	*Chittashuddhi* (The Purity of Mind-Will-Motive)	63
IX	*Dharma* (The Holy Order)	66
X	*Upaasana* (Committed, Continous, Intense worship)	72

XI *Poorvajanma - Parajanma* 81
(Previous Life-After-Life)

XII *Aatma Bodha* 88
(Self-realization)

XIII *Tanmayatwam* 93
(State of absorption in the Supreme Being)

XIV *Saaroktulu* 106
(Pithy Sayings)

XV *Tatwajnaana* 115
(Knowledge of the Ultimate)

XVI *Eeshwar* 140
(The Supreme Being, Param Shiva)

XVII *Srishti* 147
(Creation)

XVIII *Samsara* 158
(Family)

Appendix I – Important Dates 167

Appendix II – A Note on the History of Telugu and Trilinga Desa 169

Apendix III, IV, V, and VI – Diagrams 171-174
(Courtesy Shri Rambhatla Venkata Somayajulu Author of ARSHA VIJNAANA VISHISHTHATA)

List of Helpful Books 175.

Argument

Saints, extraordinary manifestations of divine will and energy, are inspired and suffused with the spirit of the Supreme Being. They have relevance to all ages and all climes. They have been fountainheads of wisdom, their lives are sublime models to emulate and their deeds inspiring motivations.

All saints are heaven sent. They are God-ordained to inspire, reinforce and sustain faith in mankind at different points of time in different regions of this wide world.

We know of sages, seers and personalities of that kind either living very long or very short. We have been told of the Bible patriarch, Noah's sire, Methuselah, who lived for nine hundred and sixty-nine years.

We have heard of Trailingaswami (1607-1887), the longest lived and also the shortest lived, Adi Sankara. Swami Vivekananda attained the divine abode well before he was forty. They are gods incarnate and the length of life is not of much importance to the manifestation of the highly evolved.

These physical manifestations of the Supreme Being stay in the human form they take out of compassion for mankind. They remain in the human frame as long as required by the Creator or at their own sweet will.

Here is the history of a saint born in Telugu land (Andhra Desa) in South India who lived for a hefty two hundred and eighty years.

Reading about him, wondering at his various deeds of compassion and comprehending the essence of his spiritual teaching, would surely be enrichment of both the individual heart and mind besides being a

Author's Preface

Sadguru Shri Sivanandamurtygaru, while blessing me to go ahead with my work on Sri Sri Trailingaswami, warned me that the terms relating to Yoga are not easy to translate. The Swami's teaching is replete with yogic terms. There are no exact equivalents for these in English. But every effort is made to give near equivalents in parenthesis, for too many footnotes would be a distraction to the reader and a glossary at the end would be a bother to turn to while eagerly going through the text. Now, the circumstances that prompted me to undertake this work.

Though available in essays and short narratives the information on the Swami is not exhaustive in the sense that his preaching did not receive the attention it deserves. And then it is not available in English. The best and the most relevant part for the contemporary reader would be the Swami's preaching.

The Swami was born in the Telugu region of South India, probably in the area I hail from. He lived for two hundred and eighty years, next only to the Methuselah of the Bible who was supposed to have lived beyond nine hundred. For this reason, I readily accepted to write a full-length book on the Swami and his preaching in English, when an unknown reader of my articles on the web got in touch with me and suggested I write on a yogi for the benefit of Indians abroad. I thought that Mr. Selvaraj's contacting me and suggesting to me a work of this sort was Divine Will.

The Swami lived in Varanasi alone for one and a half centuries. The earlier part of the Swami's life for one hundred and thirty years is dealt with in essays and narratives. The only book with a comprehensive treatment of the subject was the one in Bengali by the Swami's beloved disciple Shri Umacharan Mukhopadhyay, which was published by the Swami's

Mutt only in 1988. Dr Vasudeva Chatterjee brought out a Hindi translation. From that a Telugu rendering followed in the year 2003 published by Sanatana Dharma Charitable Trust with the blessings of Sadguru Sri Sivanandamurtygaru of Anandavanam, Bheemunipatnam. I must acknowledge my indebtedness to the good work by all the earlier scholars who undertook the work with devotion and commitment.

The Swami's work has immediate relevance to all of us living in the 21st Century, what with the unrest we experience in all fields, political, social, economic and, more importantly, faith and religion.

Ignorance and a hankering after worldly comforts generate much of the ill will and bad blood. A little reflection on the teachings of the *mahatmas* down the ages would be a balm providing a release to the tension and mitigating grief. Adjusting our lenses would bring relief to our suffering in many ways. The world now is besieged by war nerves and steeped in violence, poverty and destitution. Indic thought and faith, being the most hoary, holy and sublime, could be our only saviour.

A careful study of the Swami's life and his 'miracles' performed out of limitless compassion would be an eye-opener to all. The Swami's preaching, I believe, was in the form of dictation to his trusted disciple. In the last chapter, the conversational, urging tone, is worth noting.

- Dr. V.V.B.Rama Rao

Dr.V.V.B.Rama Rao

FOREWORD

RAMAKRISHNA MISSION
Ramakrishna Ashram Marg, New Delhi- 110 055

August 4, 2004

India has been called the PUNYABHUMI by Swami Vivekananda as she has given birth over the ages to great souls who have not only enriched our religion and culture but also have shown the right path to us whenever there has been a crisis. Among these great souls and seers who have sanctified the country, Trailingaswami Maharaj is one of the foremost. His spiritual attainment and his life are legendary. Sri Ramakrishna who met him in Varanasi has called him "The Walking Shiva of Varanasi". This is also the title aptly chosen by Dr V.V.B. Rama Rao for his book on the Swamiji. Though one is familiar with the legends about Trailingaswami, there was dearth of dependable literature about his life and teachings. I am happy to find that Dr. V.V.B.Rama Rao by his painstaking work has filled this vacuum.

I hope the book will be widely read by my countrymen who will immensely benefit from it.

Swami Gokulananda

Swami Gokulananda
Secretary

TRAILINGA SWAMI

SRI RAMAKRISHNA

Chapter I

Introduction

Bharatakhanda, the land of Bharat, has been the fountainhead of Theism and Spiritualism. These have been the bases of *sanatana dharma*. Hinduism is not a religion but a way of life, originated in and approved by great seers and sages in *aryavarta*. This *dharma* is also known as *arsha dharma*, derived from the Vedas. We are told by *jnaanis*, the knowing-ones, all along that this is a way of life. To begin with, living in the earliest of times as an integral part of Nature, respecting and adoring, protecting and sustaining her, Man has now come to be reckless. Today Man has brought on himself an imminent threat to his very existence with psychological aberrations, heartless ambition and unholy desire. Against this background, Spiritualism and Theism (our only wealth down the millennia) could be our only saviours.

The lamp of *jnaana* is essential both for physical welfare and spiritual well-being and the soul's journey upward. When worldly desires and turbulent physical pleasures suffocate the psyche all around and all along, there would come a day when the individual is confronted with questions like 'Who am I?' 'What is the purpose of life?'and 'Does life end with the burning ghat or the crematorium?' Answers to every one of these questions have to be found by the individual all by himself or herself. It is at this juncture that the lives and teachings of our great seers, saints and *mahatmas* help us to find a little light for the mind groping in darkness. Only with a sincere effort we can realize the greatness of our forefathers, the seers (*drashthas*), *sant*s and *muni*s.

It is well nigh impossible to call Trailingaswami either a saint, a *siddha*, a *yogi*, a *saadhaka*, a *baba*, a *paramahamsa*, an *avadhoota* or, an *avatar* for he is all and not merely one among these many. Nothing could

be more presumptuous and preposterous than to think of such a great one as one of these many forms greatness assumes. It is perhaps for that reason that *mahatma* has been chosen to be an epithet for Trailingaswami. Literally *mahatma* signifies one who is extraordinarily great, '*maha*''*atma*', great soul. '*Atma*' being an *amsha*, a part and aspect of *Paramatma* (the Supreme Being), no appellation could be weightier than *mahatma*.

A politician or even a statesman, sometimes, may abide the question of a rationalist who trusts only in the mind and the capacity to think, analyse and conclude or prove, but a sage or saint is ever free. Saints and their ilk have to be believed and belief is a matter of heart, faith. It is impossible to sum up the accomplishment of a *mahatma*, for it has many facets, many aspects and many diverse depths of accomplishment. As God can not be forced into a narrow definition, *mahatma* too can not be circumscribed in the confines of words and a definition. Nevertheless, an attempt could be made to relate some incidents and occurrences that bring out the qualities, accomplishments and depths of the great soul as seen, observed, felt and experienced by his fellow beings.

The sage, seer, yogi, or '*mahatma*', has to be approached with a degree of reverence (which is a function of faith), not with a meddling intellect. His miracles belong to the realm of '*adbhut*', the wondrous and fabulous, extraordinary events and acts. They strike people with wonder, which automatically produces a joyous suspension of disbelief.

Faith can move mountains and faith it is that can accomplish things apparently impossible. The prayer goes:

mookam karoti vaachaalam pangum langhayite girim

yatkrupaa tamaham vande paramaananda

maadhavam

To Him, the one who with His grace makes the dumb speak and the lame leap over a mountain, the blissful Madhava, I offer my salutations.

Hinduism is not so much a religion as a way of life. Vedic faith is unique: it believes in universal equality of all living beings. It is the hoariest of religions of the world proclaiming that the inner essence of all living beings is the part of the essence of the Supreme Being.

Here is what Swami Kritarthananda wrote while writing an introduction to His Holiness' short essay on Trailingaswami entitled The Living Shiva of Varanasi:

"Nowhere else in the world is renunciation held in such high esteem as in India. It is but natural. We owe our allegiance to our ancestors who were not kings or barons but renouncing sages. This is our heritage. When people in other parts of the globe were engaged in looting and ransacking each other just to continue the principle of `survival of the fittest', India went on producing sages with positive outlook, sublime thoughts. Such spiritual gems of India silently contributed to the well being of the whole world. They did not do it with war trumpets; they simply lived their authentic lives. They can be likened to the `gentle dew that falls unheard and unseen at night, and brings into blossom the fairest of roses' according to Swami Vivekananda (Complete Works Vol 3. P. 274). He threw down the gauntlet saying, `I challenge anybody to show one single period of her national life when India was lacking in spiritual giants.' (Complete Works Vol 4. P. 315)"

The one who wrote the very first book on the crown jewel in the diadem of the most evolved, *Santshiromani*, Trailingaswami, was Govindbhat Pokharkar, based on the recording of Umacharan Mukhopadhyay. Owing to his sudden demise the publication was held up. The

MSS was put in the custody of Umacharan's son Yogendranath Mukhopadhyay. Again, nothing happened. At last Umacharan's grandson, Viswanath, took up what he thought was his pious obligation and duty to mankind to see the book published and Trailingaswami Mutt published it. The second edition (1989) of the Hindi rendering by Dr. Vasudeva Chatterjee makes all this clear. The Mutt holds Govindbhat Pokharkar in great esteem as evidenced in the inclusion of his photograph in the volume.

Writing about a yogi or *mahatma* of the highest order who lived in this mortal world for two hundred and eighty years with not much of 'authentic' (in the modern parlance) information is fraught with many a risk, the least being provoking a protest or disbelief.

But then the Indic mind, and the believing mind anywhere in the world, is given faith in the congenital frame of suspended disbelief. In matters spiritual, feeling is believing. The Swami has come to be praised as *Sachala Viswanadh* by no less a personage than Sri Ramakrishna *paramahamsa*, the seer of Dakshineshwar. It is said the Swami wrote the letters "RAM" "RAM" on Sri Ramakrishna's tongue. Swami Sivananda of Rishikesh called the Swami a *paramahamsa*.

The Swami did not have any establishment or an organization during His Holiness'sojourn on this earth. However, in Bengal in mid 1960s, Tailanga Mission came into being in 33, Linton St., Calcutta-14 with a number of affiliated instutions like Rani Vidyavati Maternity and Child Welfare Centre, a Service Relief Centre to rise to the occasion in times of natural disasters and a Yoga Educational Institution. A journal was also started with the name *Thus Spoke Trilingaswami.*

The 'miracles' that people saw in his deeds were spontaneous acts of kindness inspired by compassion for the bereaved or those stricken with deformity,

disability or disease. In the world saints' Who's Who, each saint is unique. Trailingaswami shunned company by and large and even rebuked his beloved disciple Umacharan once for talking about his *guru's* greatness in Munger.

When this writer sought permission to take some photographs of the statues and other very important things in Trailingaswami Mutt, the *prabandhak* of the Mutt replied that he never allowed anyone to take pictures there. He brought to this writer's notice the fact that the Swami installed the statue of Mangala Devi (Kaali) at the back, against the wall, and much later got his own statue installed in the foreground. Any kind of 'publicity' was not to the liking of this saint. It is worth noting here that Mangala Devi was considered just a little girl and not the formidable Kaali She is for many. People even today consider that the Swami was none other than Shiva Himself.

Chapter II

The Birth of a Great Saint

Nrusimhadhar was a well-to-do *grishasth*, householder, living in the village of Holia, in Vijina Taluq (near Vizianagaram in Andhra Pradesh) in the early part of the seventeenth century. The taluq was situated somewhere in the middle of the present states of Andhra Pradesh and Orissa. Some say his place of birth Holia was near Berhampur. Swami Sivananda wrote that Trailingaswami was born in 1607 in Visakhapatnam District. Under the British rule Visakhapatnam was part of Madras Presidency, which extended upto Berhampur, now in the state of Orissa.

If the year 1607 and place of birth somewhere near Vizianagaram are accepted, the name Vizianagaram did not exist in 1607. The Poosapatis of Kumbhilipuram had a fort constructed only in 1713. The place with the fort came to be called Vizianagaram, as it stands today. Kumbhilipuram is still there as a village called Kumili, where there are some temples. The *Manual of the District of Vizagapatam in Madras Presidency*, Madras, 1869, by David Freemantle Carmichael endorses this. This historical fact points to the strong possibility of the Swami's birthplace to be Kumili. There is no place around the present Vizianagaram with the name of Holia or Haulia, or a taluq with the name of Vijina. The family name of Muchimilli with Kasyapa *gotra* is still extant as told by one Ramakrishna Rao (Shanti Baba - a retired officer of the Govt. of India) who lives in Visakhaptnam. However, authentication with more details is yet to be made.

Nrusimhadhar was a pious Brahmin who was devout and gentle by nature. Since he did not have any offspring by his first marriage, he married a second time. But, by God's grace, Vidyavati, his first wife, gave birth to a baby son on the eleventh day of the first

fortnight of the lunar month of Paush in the year 1607*. Nrusimhadhar and his two wives were overjoyed. Pious and learned Brahmins, an astrologer and a *purohit* (who presided over household rituals) attended *namakaran*, the naming ceremony, of the infant son. The astrologer cast the infant's horoscope. It was forecast that the newborn would grow to be a great person whom several people would hold in great esteem and reverence. The baby was named Sivarama and perhaps also as Trailingadhar, the region he was born in being known as the Trilinga Desa. It was the region between three great shrines of Paramashiva: Srisailam, Dakshaaraamam and Kaleswaram. The naming itself is an indication of the devout nature of the infant's parents. The Brahmins, the purohit and the astrologer were all honoured with proper *dakshinas* (cash offerings). Sums of money were given in charity to the poor and the deserving. The couple had the grace of God, which was evidenced in Nrusimhadhar's second wife going with child soon after. The second child was named Sridhar.*

There is a saying in Telugu, which says that the moment a flower is born it wafts its fragrance. The little boy Trailingadhardoes amply bear out the truth of the statement. He was always staid and sedate, never played much, never was noisy, demanding or assertive. Some writers wrote about an extraordinary thing noticed by the little infant's mother. She saw an effulgent ray of divine light descending and going into the little baby after illuminating the room.

** As per the Bengali Calender (Vanga era) it was the year 1014. Umacharan Mukhopadhyay being a Bengali preferred the Bengali date,*

** Telugu scholars who wrote recently on Trailingaswami (Dr Poranki Dakshina Murti and Professor Biruduraju Ramaraju) did not mention the second marriage of Nrusimhadar, whom they referred to as Narasimha Rào. The name of Trailingadhar, according to them, was Sivarama. It is reasonable to go by the writing of Umacharan Mukhopadhyay who stayed with the Swami as a faithful disciple and wrote a book on His Holiness in Bengali. He had the rare privilege of obtaining* deeksha *(avowed serious religious and spiritual commitment in Benares and taking down his preceptor's teachings.)*

The boy liked silence and seclusion. His father put him to studies under competent teachers who liked the boy for his perceptive, silent ways. He was very sensitive and compassionate. Any pain and any grief around made him very pensive and sad. People around and not merely the parents at home used to be surprised at such a meditative bent of mind of the boy from such a tender age. Eventually, when an infant brother came, the little boy never showed the usual sibling rivalry. He loved Sridhar but preferred to be left alone.

It surprised Trailingadhar's father that his son always kept himself aloof, uninterested in his surroundings and almost otherworldly. He preferred to be alone without any interest in company or friends. In 1616, Nrusimhadhar performed his *upanayana* (sacred thread ceremony, one of the sixteen *samskaras*, before initiation into studies) when the boy was nine. The father called him Trailingadhar after he was convinced of the boy's predilection for spiritual pursuits. He grew up to be a healthy young man. In those days early marriages were in vogue. Nrusimhadar as a loving and dutiful father broached the subject of marriage before his son. The young man was firm in his polite reply: he would never marry. He had no wish to get entangled in transient things – there was something precious and more worthwhile than anything – the life to come; the life after life, the eternal and everlasting one.

It was very clear to the young man's mother that her son's mind was on something that was nobler, more lasting and more worthwhile. The father was forlorn that his eldest son should have no interest in the usual things. The mother, Vidyavati, however was not disappointed. She herself was a very devout and pious woman of course attending to her duties as a wife, mother and the queen of the household as eldest daughter-in-law of the house. But she had a strain of otherworldly aspirations. She was herself a devotee

of Parama Shiva. She observed all the pieties and austerities enjoined on a married woman by the family tradition and the scriptures. She thought that she should not stand in the way of her son's noble ideals and aspirations. She encouraged her son to have his way. She had an inner joy that her son took after her. She was very simple, devoted and devout. She did her own work though in that rich and socially well placed household there were many to serve her. As the mother, so the son. They never spoke loudly or harshly. Both of them were tongue-tied. Both of them went about minding their own meditation and worship.

Vidyavati considered her son unique and cut out for a glorious destiny. But as an ideal wife, she had the obligation to her family too. One day she went to her husband when he was alone and began to speak softly about the other son, Sridhar. It would be in the fitness of things to perform Sridhar's marriage for the sake of the continuance of the family. She made it clear that Trailingadhar was not interested in marrying, bringing up children and getting entangled in transient worldly things. Eventually, Sridhar's marriage was performed.

Both Trailingadhar and his mother went about concentrating on their own avocations. Things went on like this to everyone's satisfaction. As days passed, Trailingadhar stopped payin tention to what he ate and how he looked. His mother used to spend some time with him and go on talking to him about the life to come and the ultimate reality. Her teaching was a source of bliss to her son. What ordinary people thought dullness or moroseness in the young man was an extraordinary yearning for the bliss that surpassed all.

But life was not all joy for long either for the mother or the son. In the year 1647, Nrusimhadhar fell ill. He was laid up with high fever. Days went on and nothing either the *vaid*, the local medical man, or the dutiful wife could do was of any avail. On the

fifth day, Nrusimhadhar expired.

After the demise of his father, Trailingadhar and his mother were engrossed in their own meditation while the younger son looked after the properties and the household. Life went on thus for another twelve years. In 1659 Vidyavati too breathed her last. Trailingadhar, after the cremation of his mother, did not return home from the cremation ground. He wanted to live there alone in solitude. Sridhar, the younger brother, however did not fail in his duty. He tried his best to make his elder brother see reason and persuade him in several ways to return home. Trailingadhar. however, assured him that he preferred to be alone, far away from the bustle of the humdrum world. He told the younger brother that nothing was permanent, the world and this life, home, wife, family and all were an illusion. He advised Sridhar to return home. Sridhar turned back, after making arrangements for his brother's food and a little shelter.

Thus freeing himself first from attachment to home, Trailingadhar followed his mother's *upadesa* (sacred teaching) and began spending all his time in *yoga saadhana* (practicing yoga). A period of twenty years passed in deep contemplation. Then the seeker had a yearning to see a seer of eminence. No sooner did he have this wish than it was fulfilled.

Bhagirathaswami of Vasagaon near Patiala was a renowned saint from the region of Punjab. It was far, far away from Andhra Desa, the region of the Telugus. As if by a miracle and as a matter of divine will, Bhagirathaswami while on a pilgrimage to the holy places in the south, chanced to be in the place where Trailingadhar lived in a small cottage near the cremation yard. It is also a part of tradition and belief that a *guru* (spiritual preceptor) comes seeking his *sishya* (disciple, a seeker). The two lived in great joy and contentment spending all their time in their spiritual pursuit.

After four years the duo left Telugu region and set out to Pushkara Kshetra*, a prominent place of pilgrimage. There, in 1685, Bhagirathaswami gave *deeksha* (avowed serious religious and spiritual commitment) to Trailingadhar, who was seventy-eight then. From that moment Trailingadhar became Ganapatiswami. The two swamis lived together for a decade. In 1695 with his revered guru attaining *siddhi* (fulfillment) Ganapatiswami chose to leave Pushkara Kshetra and continue his pilgrimage. Always looking deep within himself and contemplating on the ultimate reality, the Swami went from *kshetra* to *kshetra* till he reached the southernmost tip of the country, Rameshwaram.

** Pushkara Kshetra lies at the village Ponkar Keri, eleven km south of Jind, now in Haryana.*

There is another Pushkar Kshetra in Rajasthan, eleven km away from Ajmer. Here there is a very holy lake which is a place of pilgrimage. Here devotees come to take a holy dip from all over the country.

Pushkar Snaan *is possible here on all days in the year.*

On the banks of the rivers Ganga, Narmada, Saraswati, Yamuna, Godavari, Krishna, Kaveri, Bheemaradhi, Brahmaputra, Tungabhadra, Sindhu, Praneetha and Mahanadi, in a specific month once in every twelve years, a pushkara, *is observed for twelve days.*

Chapter III

Powers of a Yogi
Gestures of Grace and Compassion

Both by practice, *saadhana,* and by the grace of God yogis attain many powers. These are termed *siddhis* and *ridhhis*. The major *siddhis* are *anima, mahima, garima,* l*aghima, praapti, prakaamya, eesatwa,* and *vasitva. Ridhhi* is extraordinay affluence. The Swami himself explains each of these in his preachings, which were recorded by his beloved disciple Umacharan Mukhopadhyay. Then a yogi gets the power of conquering his mind called *manojaya.* This would be possible by his entering *nirvikalpa samaadhi* or *nirbeeja,* which literally means without seeds. The *samskaaras* are the seeds which have to be overcome. This involves conquering the elements. Trailingaswami could stay under water for any length of time.

Another power of the yogi is to have the knowledge of the past. The yogi masters the capacity to delve into and see the depths of the subconscious to have a direct glimpse of the *samskaaras* in the earlier births. He acquires control, *samyama,* of the *samskaaras* and gets the knowledge of the past. He would have capacity to do several things, eight or a hundred, at a point of time, wich are called *ashtaavadhaana* and *sataavadhaana.* The most wonderful power of the yogi is to appear or disappear at will. The knowing ones say that this is a simple thing, which involves just the separation of the physical body and the astral body.

But these diverse powers are not an end in and by themselves for an evolved soul like the yogi's. Exercising these powers could be fraught with danger, the least being the destruction of his own attainments, leading to downfall. Attaining *brahma jnaana* and accomplishing merger with the Supreme Being are his goals. It is more dangerous to fall for the *siddhi*s than

falling for worldly things since the consequence of the former could be more seriously sinful than the latter.

Trailingaswami never cared to exhibit his powers though he has acquired them all as can be seen in his gestures to his unfortunate brethern. Those saved or helped by him turned to spirituality and became models and examples for fellow human beings to emulate.

Rameshwaram is a very holy place, the *kshetra* which had in it the *saikatha linga* (sand linga) of Lord Shiva installed by Shri Rama Himself. It has been a sacred centre down the ages where sages, seers, *sadhakas* (spiritual aspirants) as well as the devout congregated for a holy *darshan* and the company of the highly evolved in a festival. The festival falls on the fifth day (*panchami*) of the first half of the lunar month of *Kartik* every year.

Some pilgrims from Andhra Desa too went there. They met Trailingadhar little knowing that he had become Ganapatiswami. Many of them requested him to return to Andhra, his native land, but to no avail. Now a Swami, he had no attachment to anything, much less to a place.

While Ganapatiswami was in Rameshwaram, he performed a miracle. No yogi of renown really wishes to show off his powers performing a miracle. The higher a yogi goes in his spiritual attainment, the more he avoids crowds and any company at all. But this does not mean that they are insensitive to the suffering of others. They are the most compassionate. These great souls sometimes find it fit and proper to do something which is a spontaneous act of compassion out of pure love. In fact compassion is the greatest of the attributes of a devout person. (We have Sudama in *Srimadbhagavatha* praying to the Supreme Lord to give him *nitaantaapaara bhoota daya*, endless and limitless compassion for all living beings.)

A Brahmin who came on a pilgrimage to Rameshwaram along with his relatives collapsed, perhaps, owing to the extremities of temperature or the travails of the long and arduous journey. All his relatives and those around them in the place broke into loud wails. The grief of the relations was uncontrollable. Ganapatiswami looked at the figure on the ground and was moved. Some onlookers were making preparations to carry the body of the deceased to the cremation ground. After looking at the man on the ground for a while. Ganapati took out water from his *kamandalu* (a jar of water which the swamis always carried) and sprinkled it on the man. In a minute he began to move and, in a while, he came to. The Swami asked one of the relatives to give the man a little milk to drink. Soon the man sat up. The onlookers now realized that the Swami was no ordinary man and that he was God himself who gave the old man a new lease of life.

It went against the grain of the Swami to stay long in any single place. He was always on the move, visiting places of pilgrimage and seeking the *darshan* of the deities, one after another. Living in a single place, perhaps, for an evolved soul is some kind of an attachment in and by itself. For four years after leaving Pushkara Kshetra, Ganapatiswami moved from one *punya kshetra*, pilgrimage centre, to another. In 1699, the Swami left the South. First he went East to Jagannath Puri, then from there North to Prayag and finally to Dwaraka in the West.

In Dwaraka as elsewhere the Swami found a number of devotees, who had seen his act of kindness in Rameshwaram. Now that they had seen him at his compassionate best, they began serving him with devotion and piety. Moved once again, the Swami asked each as to what he wanted. Some asked for freedom from penury, some asked for riches and some for progeny. He blessed them all saying that very soon their wishes would find fulfilment. In a few months

every one who served him found some proof of the efficacy of the Swami's blessing. The news spread. The numbers of people who came to serve him increased. This caused a slight disturbance to the Swami in his own spiritual pursuit. For one thing his solitude was threatened. Along with that was gone the possibility of living in seclusion. This made the Swami leave for more peaceful regions.

In 1701, the Swami left for Nepal, the Hindu kingdom. There he chose a secluded spot and continued his yoga *saadhana*, practice in yoga. Those were the days when it was easy to find a secluded spot congenial for spiritual meditation. But a wilderness also has wild animals and hunters to hunt them. The King of Nepal was fond of hunting. One day he came with followers for his favourite pastime. One of his followers shot at a frightful looking tiger. He missed the aim but the tiger in great fright sent up a thunderous roar, fled the place at great speed and took refuge in the Swami's little lone hermitage. The Swami saw the tiger and ran his fingers in compassion on its mane. The followers who came in pursuit of the tiger were dumbfounded that such a cruel animal should crouch affectionately like a cat at the Swami's feet. They stood staring in disbelief at the tiger and in utter adoration at the Swami. The merciful Swami gestured to some to come near him and told them that it was wrong to kill. The wild animal was living in its own environs without posing any hazard to man. The men were asked to give up all violence for God never allowed any life to be taken. The men were subdued and chastened. They went back to the King to narrate the eminence of the Swami, who made friends even with a fierce tiger and domesticated it.

The King himself, a devout man with a spiritual bent of mind, approached the Swami with gifts of priceless gems and diamonds. He too was struck with the Swami's other worldliness when he found the Swami absolutely uninterested in the precious stones.

The Swami spoke to the King as kindly as ever. The King went back to his city with the satisfaction of having made obeisance to a great sage.

The news of the King's visit spread throughout his kingdom and once again there was a pressure on the Swami's time to give audience to his numerous visitors. Having spent six years in Nepal, he thought he should visit the blissful Manasarovar and continue his *tapas* (deep meditation contemplating on the ultimate reality) He reached the place in 1720. There the Swami had yet another occasion to reveal his powers of compassion. While engaged in his usual meditation, he was called into the present by the wailing of a woman who was carrying her seven-year-old dead son to the place of the last rites. Some people were following her, looking sad and helpless. The woman was a widow and the son, her only reason to stay alive, now dead. With her only hope gone, she looked utterly helpless and forlorn. She looked at the Swami. As if inspired by some power, she laid the body of her son at his feet. Something told her that the Swami would take pity on her plight and that her prayers would be answered. In a flash of surging faith, she forgot the grief of bereavement too.

Deeply moved by the grief and misery of the lonely woman, the Swami touched the forehead of the boy who stirred that very moment. The happy mother fell at the Swami's feet and tears (of joy now) flowed down her cheeks. In the presence of all the beholders the Swami disappeared there and then.

There is no way of ascertaining the facts as to where and exactly when this miracle took place. But the date and place are not as important as the strength of belief in the Swami, which stems from a real and deep faith in the merciful God.

Ganapatiswami spent six years in Manasarovar. It is believed that a disciple in the line of the many disciples of Adi Sankara, one Vidyanand Saraşwati

gave *deeksha* again to Ganapatiswami and called him Ramananda Saraswati.

In 1726, the Swami surfaced in Markandeya ashram (hermitage) on the banks of the river Narmada. There he had an opportunity to exchange views with great *saadhakas* and sages. A renowned sage known as Khaki Baba had been living there for quite some years. He used to sit on the riverbank lost in deep mediation. One day he got into the river to drink water and to his surprise the water was white like milk. He lifted his head and saw a new Swami drinking the water in the river from the cup of his joined palms. When he himself scooped up the water, it was not white. Khaki Baba realized that when the swami was scooping it was milky. Returning to the ashram, he narrated the wondrous happening to the inmates who from then on began regarding the Swami as an accomplished yogi.

In 1733, Ganapatiswami left Markandeya ashram for Prayag. There he chose a serene and secluded spot to spend his time in meditation. One day as he sat looking at the river, the Swami saw pilgrims sailing in a boat towards the bank. Suddenly the sky was overcast and fierce winds began to blow. It started raining and in a few minutes it was a downpour. The Swami sat unmoved in the rain. While everyone was running for shelter, one Ramtarak Bhattacharya approached the Swami and tried to persuade him to seek shelter. The Swami only smiled and asked him not to worry about him. When the man looked at him uncomprehending, the Swami told him that the boat would sink and he had to save the pilgrims, as he was saying this the boat disappeared down in the water. The Swami too disappeared. Ramtarak was dumbfounded. He looked at the river with wonder-filled eyes. In a few minutes the boat came to the shore with all the passengers safe and along with them there was the Swami too, stark naked. The pilgrims got off one after another and went their ways.

Only Ramtarak realized that the Swami had been the saviour of the pilgrims in the boat. He fell at the Swami's feet, took the dust and raised it to his eyes as an act of worship and deep obeisance. He was about to ask the Swami a question but the Swami smiled. Ramtarak was fortunate that the Swami gave him a piece of his preaching. There was nothing wondrous about what he had done, for anyone who had insight into life, the transience of the world and the ephemerality of sensual pleasures would have done that easily. Men in this world, unfortunately, are all drawn to sensual pleasures. Little do they realize that it is all illusion and that the world and the physical body are unreal and not everlasting. By *saadhana* and renunciation, godhead would be easy to reach. At the end of his brief teaching the Swami reminded Ramtarak that he had been drenching himself in rain just for nothing and disappeared.

Chapter IV

The Saint in Kashi – 'Mauni Baba'

In 1737, the Swami left Prayag for Kashi (Varanasi). There he stayed first in Tulsidas Garden in Assighat. There too he used to spend most of his time in *tapascharya* - activity relating to intense contemplation. He used to go occasionally to Lolarka *kunda* – a pond named after Lolarka.* Once the Swami came across a deaf leper in extreme distress near Lolarka kunda.

The man's name was Brahma Sinha who came from Ajmer to the holy place for divine grace and deliverance from his disease. With a touch the Swami not only cured him but also energized him. This made Sinha praise the Swami. The Swami gave him a *bel* leaf and asked him to bathe in the waters of Lolarka *kunda* and later wear the leaf on his head, which would secure him relief both from his disability and fell disease. The man did accordingly and became normal. Thereafter he went on serving the Swami as a devout attendant. This was another act of compassion to serve a desperate and suffering man. Ganapatiswami provided succour to anyone whom he found in pain, grief or distress. As a matter both of principle and habit, the Swami never stayed long at any place during his early years of *siddhi*, spiritual accomplishment, and ability to accomplish an apparently impossible thing like walking on a river. One day the Swami thought it fit to move from Tulsidas Garden to live in Vedavyasashram. Here occurred another wondrous event where a suffering man was given fabulous deliverance from pain.

** Lolarka is Surya, the Sun. He was called Lolarka for his manas (heart, mind, inclination) became lola (was enchanted by the desire to live in Kashi). The allusion was that once Shiva asked Surya to oust Divodas, the King of Kashi. Surya tried a number of ways but to no avail. Unable to show up before Shiva, Surya stayed in Kashi as Lolarka and Udayarka*

Sitanaath Bandopadhyaya was afflicted with consumption, known then as *rajayakshma vyaadhi.* With the hope of a cure he came to Varanasi to have a bathe in the holy Ganga. He was on the bank but a paroxysm of cough rendered him helpless and he collapsed. Just at that moment when the onlookers were trying to revive him Trailingaswami came there. He pitied the man, touched his chest and sat him up.

Immediately after sitting up, the man went on praising the Swami. He touched the Swami's feet and took the dust there and lifted it to his eyes in the act of worship. He entreated the Swami ardently to cure him of the fell disease. The compassionate Swami asked him to eat a little of the mud in the river and went his way. Sitanaath did as he was bidden and soon he became healthy and strong. He used to look upon the Swami as God himself.

Jaya Gopal Karmakar was another disciple of the Swami who was shown a miracle. Karmakar was serving the Swami very faithfully. One day he experienced a great deal of inexplicable anguish and approached the Swami to pity him and tell him what the reason for his depession could be. The Swami asked him to go home and rest and then come the next day. On the next day the Swami told Karmakar that his son was dead in their village.

He consoled him saying that death was something natural and not something to be dreaded. Light and dark succeed one another, he said and explained the nature of human life. That day in the evening the news of his son's death came from the village.

Ganapatiswami left Vedavyasashram and moved to Hanumanghat. He went about his *tapascharya* as usual there. Though he went about stark naked without a shred of cotton on him, none ever paid attention to his nudity. Varanasi even today is a place where all kinds of yogis, mendicants and *saadhakas* go to acquire *jnaana.* Some people there would go naked and

be called *avadhootaswamis* rising above all dualities, blessed with an infinite tolerance and equanimity, *samabhaavana*, looking upon all dualities - like joy and sorrow, heat and cold. as the same.

One day the Swami noticed a Maharashtrian woman on her way to worship Lord Viswanath in the temple. She came to the place to get a cure for her husband suffering from an ulcer in the stomach. Walking past by the Swami, casting a look of disapproval at his nudity, day after day, she used to tell the Swami to his face that going about nude would not take anyone nearer to god. She would return home after worship. But one night she had a dream in which Lord Viswanath told her that she wouldn't be able to have her wish fulfilled since she committed a wrong. Only the naked Swami can cure her sick husband. The woman was penitent. First thing in the morning, she went to the Swami with a devout and penitent mind and prostrated at his feet. She entreated the Swami to cure her husband of the abscess in his stomach. The Swami in his infinite compassion gave her a pinch of *bhasma* (sacred ash) and asked her to smear it on her husband's chest. After taking the dust of the Swami's feet, the woman took the *bhasma*, went home and did accordingly. In a few days her husband got well.

The Swami moved next from Hanumanghat to Dashashwamedhghat. Here, once again, he showed his compassion and brought a man back to life. Shiva Prasad Mishra of Rampur came to Varanasi in search of a cure for his son who suffered a stroke of paralysis. None of the drugs they had been giving him for long could secure the boy any relief. The parents of the boy took their son to the Swami. While the mother laid him at the Swami's feet, the father prayed to the Swami to show them mercy and obtain relief to their son. The Swami cast a kind glance at the boy from top to toe first and later touched him. He asked the parents to take the boy home. They did so with absolute faith in

the Swami. In a few days, the boy got well.

Gradually the Swami's kindness, his powers of healing and bringing the dead back to life reached far and wide. Many used to come in great faith to him to seek his blessing and help. But then, the Swami could not brook this kind of hindrance to his own pursuits for long. As a first step to be rid of hindrances, he took the vow of silence. He wouldn't talk to anyone except a word or two in extreme exigencies. He accepted only what people gave him to eat not caring whether it was from a high caste person or low. He ignored the extremities of the weather. He would lie on the hot sands of the riverbank in the scorching sun totally absorbed in his contemplation. Birth and caste were of no consequence to any spiritual luminary. Those who came from far away places and did not know his name called him 'Mauni Baba'. Those who knew about his birth came to call him Trailingaswami. Thus the name of Ganapatiswami gave way to Mauni Baba and Tailangaswami.

There are always wicked people who cannot bear anyone being revered or called great. Trailingaswami always sat in seclusion and never cared whether someone was kind or cruel. One day a vicious person gave him water mixed with lime and the unsuspecting Swami drank it. Nothing happened to him. The wicked man fell at his feet seeking his forgiveness. The Swami looked unperturbed and through what Swami Sivananda called *sang pachar kriya* (a spiritual technique) flushed the water out through his anus. Some recorded this in a slightly different way. He excreted the lime mixed water as urine and later showed the wicked man the water and the lime thoroughly separated.

Once a rich man out of his admiration as worship and adoration put on the Swami's wrists two bracelets of gold weighing twenty *tolas* (A *tola,* equivalent to 11.67 grams, is still in vogue as a unit of weight in South India). Some bad characters with a view to steal-

ing the bracelets gave him an intoxicant. But the Swami remained as sober as ever even after drinking the powerful intoxicant. He did not even get angry. On the other hand, he gave away the bracelets to them as an act of grace and charity for their misdemeanour. Ever so many of the rich pilgrims used to give him valuable gifts but the Swami never cared who took them away.

As mentioned earlier the Swami went about naked and none ever paid attention for he was recognized to be a holy spiritual aspirant and a *sadhaka*. Once a strange incident took place. He was arrested and produced before a magistrate. The magistrate told him that he should wear a *dhoti*. The Swami paid no attention to the order. The officer ordered that the Swami be handcuffed and taken to prison. The police constables approached him to carry out the orders but the Swami simply disappeared. They searched all around but could not find him. Then the Swami materialized before the officer. Struck aghast the officer took time to recover and thereafter ordered his men to allow the Swami to go.

There was a legend about another incident. A magistrate trying the Swami (in spite of the intervention of the local people who knew the Swami's eminence as a yogi) asked him if he could eat meat as he did. Pat came the Swami's challenge that he would eat meat if the magistrate could eat what he could. After defecating in his palm he proffered the excreta to the magistrate asking him to eat it. (Ascetics of a high order who renounced all, going about naked not caring for anything, would do this just to show that what one eats is not a matter of any great importance in the spiritual context.) It was an eye-opener to the white man.

A few days later, another officer came in the place of the earlier magistrate. He was tough and pronounced ruthless sentences. He considered the Swami to be an impostor. He ordered him to be

imprisoned. The next morning the jail officials were in for the surprise of their lives. The cell was inundated while the padlock on the entrance stood intact. The Swami was pacing up and down the prison corridor. The officer demanded angrily how the cell was inundated and how he could come out. The Swami had just a smile for an answer. A little while afterwards, he told them that he had an urge to make water in the dead of the night and finding the door locked he had to use the cell itself.

The Swami did not stop there. He thought it his pious obligation to educate the officials around. In his inimitable way he spoke to them softly. None can ever bind a person in chains. Even if they could, he asked, could they ever prevent him from breathing his last and getting liberation? Could they prevent Death overtaking the prisoner? He wondered why the officer was so angry with him just for nothing. The officer came alive to reality. Besides ordering his release the officer gave a standing instruction to his men to allow the Swami to do as he pleased. Swamis have no use or dread for statute books. They believe just in one, the Supreme Being.

Once a resident of the neighbourhood of Khalispura, Devanarayan Vachaspati, invited the Swami to a meal at his place. After the meal, the Swami asked for a glass of water. The householder went in to fetch it. On his return he was astounded to find the Swami drinking water. But the host was sorry that he could not serve his guest water in time.

The Swami made no distinction between a common man and a maharaja. He looked on all with his characteristic benevolence. He was never angry: at the worst of moments he felt a little irritated. But it was just human but in a trice he recovered his benign nature and composure.

In the year 1788, the Raja of a kingdom visited Kashi on pilgrimage. He was devout by temperament

and wished to take a dip in the holy Ganga, which has always been held to be both cleansing and sanctifying. He went with his family and entourage for a bath in the holy river. But his coy consort was a little hesitant for no royal lady would bathe in the open like that. The King being a king ordered the people around near the bank to leave to enable his queen to bathe in the river. Later they draped the place with curtains. Having bathed in the river, the ladies came to the bank. To the utter surprise of one and all, they saw the naked Swami standing there, a huge figure with a large and protruding belly. The Rani withdrew quickly along with her retinue to her pavilion. The King grew wild with anger. He ordered his men to go and punish the man. But no sooner did he issue the command than the Swami appeared to the King's men in blinding effulgence. The King asked his men to send the offender up to him. People who saw this were praying within that the Swami should return unharmed. In a short while, the King realized his mistake and ordered his men to set the holy man free. He ignored the earlier snide remarks made by his officious servants to curry his favour.

That very night the King had a frightful dream. In it he saw one wearing matted plaits of coiled hair, clad in a tiger hide, armed with a trident looking fiercely into his face saying that he (the King) had slighted the Swami knowing full well that he was His own. He asked the stupid King to leave that place immediately for it would not be safe for him there. In that dream the King cried out aloud and the servants who arrived there in seconds found him unconscious. They were at their wits' end. They waited and waited and in a few minutes the King regained his consciousness. The next morning the King sent his men to find where the Swami was. He went to the Swami himself and prostrated at his feet.

Chapter V

The Saint in Panchgangaghat

In 1800, the Swami again shifted from Dashashwamedhghat to Panchgangaghat. Mangal Thakur, also known as Mangaladas, who came from the south to settle in Kashi, persuaded the Swami to live in his place offering him his service in devotion. Out of great love for this devout man, the Swami began to live in the place very near the Bindumadhava shrine. After settling here, he gave up speech altogether and from then on he was referred to only as Mauni Baba. He was communicating only with gestures. Rarely he would open up to discuss some spiritual matter in the company of the very learned.

This was the beginning of a different chapter in the long sojourn of the Swami's life in this mortal world. Mangaladas Thakur, his younger brother Krishnaprasad and their mother Amba Devi all served the Swami with devotion. The old woman cooked for the Swami and her elder son attended on the Swami all day. Krishnaprasad tended their cow. The Swami was very kind to them all. The Swami communicated to Mangaladas only through gestures. Very quickly Mangaladas learnt to understand the gestures very clearly. In the little room where the Swami slept, on the wall there used to be a number of *slokas*. When anyone came to visit him, the Swami used to listen to the visitor and call Mangaladas to copy a *sloka* he pointed to and give it to the visitor. Once two *brahmacharis* came to the Swami. The Swami got a book from out of the twenty or thirty he had and asked them to explain a subject in that. If there was something which needed his own explanation he used to give an exegesis in clear terms in the night.

The Swami never had any routine for eating or sleeping. When he ate, he ate voraciously: when fasting, he went on even without water. Sometimes he

subsisted on milk only. Sometimes he would have nothing at all.

In Panchgangaghat the Swami spent most of his time inside his ashram seeing very few visitors, looking within or contemplating. When he felt like writing he would write on the walls of his room.

Once in 1810, Mauni Baba showed what could be a miracle. Sages and seers did accomplish miracles which have a good deal of inner significance. Yogis have powers and the subject has been treated a little earlier.

The Raja of Ujjain paid a visit to Varanasi in the year 1810. He was staying with the Raja of Benares in Ramnagar. From the Ramnagar Palace the visiting Raja was sailing in a boat towards Manikarnikaghat. He saw a man shining gloriously on the water. He enquired about the wonderful figure and was told that he was none other than Trailingaswami, the Mauni Baba. The Raja was also told about the wonderful and awesome accomplishments of the Yogi, of being able to walk on water, to be under water for any length of time, and also be able to appear or disappear at will at any place. His power as a yogi was incomparable. The Raja was full of admiration for the one who could hold sensual desires and worldly wishes firmly under control. His boat was taken to the Swami. As though knowing the Raja's mind, the Swami got into the boat.

The Raja had a sword exquistely encrusted with precious stones in his hand. The British had presented it to the Raja as a mark of high appreciation. The Swami wanted to take a look it and the Raja readily handed it to him. The Swami threw it into the river. The Raja got furious and began an invective. The followers of the Raja in the boat tried their best to assuage the Raja's fury by suggesting to send swimmers to retrieve the sword the moment they reached Manikarnika. But the Raja was tossing helplessly between anger and grief. At the bank the Swami began

to alight but the Raja prevented him with a view to punishing him. The Swami put his hand in the water and picked up two identical swords from the current. The Raja took both but couldn't say which one was his.

Then the Swami in a slightly irritated mood told the Raja that it was sheer ignorance and asked him why anybody should hold such a thing as precious. When one cannot even recognize what was one's own, why should one bother about that trifle? So reprimanding the Raja, the Swami thrust the original sword in the Raja's hand and threw the other into the river.

The Raja cursed himself for thinking of punishing such a great Swami for such a small a thing. Though he got back the sword it ceased giving him any pride or joy as before. The Raja's heart was filled with a feeling of devotion for the Swami. He fell at his feet and prayed the Swami for forgiveness. The Swami was all compassion and soon he conveyed something to the Raja by his gestures and jumped into the river again.

The Raja and his retinue then had a long discussion as to whether the Swami was a man or God himself and at the end they paid great mental tributes to the Swami.

In the course of his pilgrimages, Sri Ramakrishna Paramahamsa first went to Kashi in 1863. Swami Medhasananda wrote that the details of this visit were not available. According to him, in 1868, Sri Ramakrishna visited Kashi again with his chief patron Mathura Mohan Biswas and a party of a hundred or more pilgrims and followers. Some wrote that Sri Ramakrishna's nephew Hridàyanath also accompanied him. After visiting Lord Viswanath Temple there, Sri Ramakrishna Paramahamsa came to visit the Swami. We are told that the Swami gave him a snuff-box as a gesture of welcome to his guest. Sri Ramakrishna Paramahamsa introduced the Swami to

his nephew as 'The Walking Viswanath'. We have Swami Kritarthananda writing this of the celebrated meeting of the two great personalities in his article 'The Living Shiva of Kashi':

"Only a great soul can recognize another great soul in right estimation. And a true knower of God knows another knower merely by a glance. This happened when Sri Ramakrishna came to Varanasi on a pilgrimage with Mathuranath and a big entourage in the year 1868. Immediately after paying a visit to Lord Viswanath, Sri Ramakrishna went to see the great Swami who was under the vow of silence. The Swami's joy knew no bounds and as a token of his mute recognition he presented a small snuffbox to Sri Ramakrishna. The latter, on examining the Swami, found signs of a perfect yogi in his bearing and expressed his opinion that in Trailingaswami all the marks of a Paramahamsa were present. Both of them met a number of times and Sri Ramakrishna asked a number of questions about higher truths. He asked whether God is one or many. To this the Swami showed by sign that when experienced in *Samadhi* God is one; otherwise, so long as there is the sense of this world and its manifestations, He seems to be of many forms.

"This is one aspect of the divine play of great ones. In our scriptures such superhuman or divine qualities are known as *bhagas*, which are broadly classified into six items. These are 1) the splendour of supernatural power, 2) piety, 3) fame, 4) prosperity, 5) dispassion, 6) liberation at will. The verse runs as follows:

Aishvaryasya samagrasya
dharmasya yashasah shriyah
vairagyasyatha mokshasya
shannam bhaga itirana"

Pranav Bandopadhyay in his *Great Indian Saints* wrote this of the unique meeting:

"...The Swami was delighted to see Ramakrishna. His eyes sparkled with joy. None of them spoke by opening their mouth. But they were engaged in silent conversation through their eyes. It could be understood that they could exchange their thoughts without uttering even a single word. In that condition, more than an hour had passed, during which period they simply gazed at each other deeply."

Swami Dayanand Saraswati came to Benares in the year 1869. As the founder of Arya Samaj he did not have faith in idol worship and went about teaching to that effect. Two disciples of the Swami conveyed this to the Mauni Baba. Thereupon the Swami wrote two sentences on a piece of paper and sent it through Mangaladas to the visiting Swami. None except Dayanand Saraswati ever knew what the Swami wrote on the paper. But the next day Dayanand Saraswati left Kashi.

Swami Prithwi Giri was another great yogi of that time. In 1874, Vidyananda, one of his disciples, came to Kashi and when someone suggested going round the holy place, he replied that his only purpose was to have a *darshan* of Trailingaswami. One morning Vidyananda went and sat with the disciples in Mauni Baba's ashram. The Swami recognized him, stood up and asked him to go near him and embraced him affectionately. The disciples of the Swami were surprised when their *guru* and the visitor disappeared. Half an hour later the Swami was in his place. The disciples learnt later that the Swami went along with his guest to Rajaghat to leave him there as per the custom of treating a distinguished visitor. Knowing that Vidyananda was in Rajaghat the disciples went there later to see him again.

Mauni Baba chose to be silent but that never interfered with his showing compassion and helping those in pain or sorrow.

Ramkamal Chattopadhyay was a resident of

Sonapur. His five-year old son suffered a fall on a staircase and sustained a fracture of the rib. They took the boy to Bhelpur but the doctor seemed to have said that it would need surgery, which could be risky. The parents were shocked and did not quite know what to do. After a few days, they decided to take the boy to Mauni Baba. They came prepared to wait for any number of days for getting the blessing of the Baba. They used to have a *darshan* of the Swami everyday. After several days the Swami asked what they wanted of him. Then the boy's mother narrated to him how they had pitched their hopes on his mercy. The Swami immediately took a look at the boy and asked them to smear some mud from the river on the boy's chest. He asked them to take the boy home and also warned them that the boy would get fever, which should not be a matter for concern. He would also become very hungry when he could be fed anything they have ready. The boy would get well soon, the Baba said, and the boy did get well.

In the neighbourhood of Khalispura there lived one Bhavanicharan. He had been suffering for a long time from fever, diarrhoea and a damaged spleen. Many doctors were approached but no treatment could cure his ailments. Bhavanicharan thought that his end was near. At last he began going to Trailingaswami for a *darshan* everyday. Once the Swami asked him as to why he was coming every day. Then he told him of his problem. The Swami gave him a little *bhang* and squeezing it asked him to eat a little of it and come to him everyday. Bhavanicharan did accordingly for a month. One day the Swami had a vomiting. When Bhavanicharan came, the Swami asked him to clean up the mess. Not shirking, the man cleaned it up with his own hands and had a bath. On another day the Swami gave him *bhang* again. The next day Bhavanicharan saw human excreta and urine there. He was asked to clean up the place. Unhesitatingly, he obeyed. That day the Swami gave

him *bhang* again and told him that he need not come again and that he would be rid of all his ailments. Thereafter, totally cured, Bhavanicharan used to go every day for the Swami's *darshan*. Such was the compassion of the Swami. He sometimes found it necessary to test the faith of a person as he did in the case of Bhavanicharan.

On certain occasions it was the Swami's doing that brought about great change in the personality of a person. A retired Judge of Calcutta High Court did not believe in saints or gods. He thought it irrational to believe in Hindu goddesses. He paid a visit to Vishweshwar Mandir but never joined his palms in devotion or prayer. But he did stay in Kashi for some days. He heard about Trailingaswami. One day he wanted to see him and went to the ashram. The visitor was attracted to the Swami's radiance and kept staring at him. Devotees used to go one after another into his presence and do deep obeisance and leave. Suddenly the visitor heard a voice urging him to go near and touch the Swami's feet. Not just that: something pushed him forward and he fell right at the Swami's feet. That very moment the visitor became a totally changed person. His pride and haughtiness were gone. He felt a strange kind of devotion permeating his entire person. The man who came to scoff remained to pray. From then on he became a stout follower of *sanatana dharma*.

The residents in the ancient city of Kashi used to be delighted to have a *darshan* of the Swami. None knew his name, either the one given by his parents at first, the one his father gave him later or the one given by his guru, Bhagirathaswami. They simply called him Trailingaswami or Tailangswami

The Swami used to sit in a *gadda*, a pit, and people used to hold pots of water over his head. The pots were pierced with holes so that water came down on the Swami in a gentle shower – in the act of *abhishek*, sprinkling water in worship as Shiva was shown

devotion.

The Swami used to attend the *aarti* (a ceremonial burning of camphor before a deity or person on certain auspicious occasions) at Kalbhairav temple. There goes the story of an old woman, who used to sell milk by the wayside. She would wait every day for the Swami to pass by her little shop. The Swami would drink a potful of boiled milk kept by her for him. This attracted buyers to the little shop and she used to feel blessed.

Keenaram, a great saint and a guru of *aghors*, (a denomination of Shaivites), who lived for one hundred and seventy years, was a highly revered preceptor. The story goes that the Swami one day went to Keenaram's ashram in Assighat and in his absence sat on the *gaddi* (elevated seat) of the revered *guru*. This offended the disciples there but before they could say anything, their *guru* came in and gestured to them to keep quiet. Later the *guru* and the Swami had a long talk. The disciples gave the Swami five pots of an intoxicant, which the Swami drank. When he was on his way back, the *guru* asked his disciples to escort him lest he should slip and fall in his inebriate condition. But to the surprise of his escorts, the Swami disappeared into the river only to surface at Panchgangaghat.

One of the singular traits of the Swami was his essential austerity. Whether it was hot or cold, both in severe summer and severe cold, he used to bathe in the river. Sometimes he used to walk on the river against its current. Sometimes following his fancy he used to be under water for hours on end. He used to sleep on the floor with a rug underneath and another to pull over him. Another strange feature was that only those who wanted to see him devoutly used to have the good fortune of his *darshan*.

Dr.V.V.B.Rama Rao

Chapter VI

Devotee Umacharan's Experiences

Umacharan Mukhopadyay was a government servant working in Munger (present day Monghyr in Bihar, which was the 'hub of history' in the 18th century). He wanted to go on a series of pilgrimages beginning with Hardwar. But it was difficult to get leave in government service. However, as a godsend, he was granted leave for three months. He went first to Varanasi. The reason was simple. An acquaintance of his, Srijut Surnath Chattopadhyay had a house in Naradghat in Kashi. The broadminded and large-hearted gentleman gave him a letter addressed to Ramachandra Mukhpadhyay who had been looking after the maintenance of his house in Varanasi. Umacharan, on reaching Kashi offered oblations to his parents. Later, in a week, in the company of Ramachandra he went round to have a *darshan* of all the deities in the various temples there.

It was Ramachandra who told Umacharan of Trailingaswami of Panchagangaghat. The Swami was the one who knew the past, present and future, (*trikalajna*), one ever-contented, ever-blissful, a paragon of compassion, a person who obtained salvation right in this life and a great saint. Umacharan was electrified. Earlier he had occasion to listen to discourses on life after life, rebirth, heaven and hell and so on. The more he tried to think of these abstract things the more confused he became. He realized that he should seek the guidance of a great saint or a holy *guru* to get some illumination. Now, he thought, he had an opportunity to get his doubts resolved and wanted, to begin with, to have a *darshan* of Trailingaswami.

Umacharan one day woke up early, had his dip in the Ganga and went to see Trailingaswami, the Mauṇi Baba. He saw the Swami, made obeisance and sat look-

ing at him from a distance. He wanted to have his doubts cleared but he was apprehensive. The Swami gestured to him to go away. The same day he went again to him in the afternoon and again was gestured to leave. Seeing that, the Swami's attendant Mangaladas asked him to leave quickly. On the third day, when he was hesitant to leave, the Swami looked irritated and Mangaladas asked him go immediately. Umacharan went to the extent of thinking of greasing the palms of the devotees there to allow him to be in the Swami's presence. He sat near Mangaladas himself and gave him two rupees and another two to be distributed among some others. But he saw with his own eyes how a man was turned out at a sign from the Swami.

The Swami was ruthless at times. Once a vakil from Calcutta came to him to have *darshan*. With a gesture the Swami asked one of his disciples to make the visitor sit at a distance. The vakil was flustered as to why he should be made to sit so far away. After the disciples and vistors left, he approached the Swami in humility and asked him why he was asked to sit at a distance. Much to his astonishment he was told that he had an illicit relationship with the woman whose daughter he married later. Seers usually do not allow devotees to touch their feet with good reason. The belief is that the sins of those who touch their feet need to be washed away by the seer himself. As for the disciple, *charan sparsh* of the seers would have a cleansing effect on the person who touches the feet of the blessed *jnaani*s.

But the man who was about to be thrown out was asked to stop by the Swami himself. He showed some letters in a *sloka* on the wall to Mangaladas who went on writing them. After the writing was completed, Mangaladas was asked to read them out. The purport of the writing was a rebuke to the man, who was thinking of his expensive sandals, which he had left outside to enter the ashram. The scroll read that the san-

dals were safe and that he could leave. Umacharan asked the man if his mind was really on his footwear and he replied shamefacedly that it was. Then the Swami asked Umacharan also to leave.

This did not deter Umacharan from insisting on staying with the devotees and getting answers to his persistent, nagging doubts. He continued going every day and every day the outcome was just the same. This went on for some more days. On the thirteenth day, the Swami saw Umacharan shedding copious tears and asked him to sit down. He gestured to him to compose himself. The look of compassion on the Swami's face made Umacharan more miserable. He fell at the Swami's feet shedding tears. The Swami gestured to Mangaladas to ask the man to leave and come the next morning. Then, a little relieved, Umacharan returned home.

That night he could not sleep for excitement waiting for the day to dawn. At the sign of dawn he had his dip in the river and went to the ashram, made obeisance to the Swami, smeared the dust on the Swami's feet on his face and sat at a respectful distance.

At a gesture from the Swami, Mangaladas gave Umacharan a piece of red chalk, a flat stone to grind paste on it and a little vessel with water. He was asked to grind chalk paste on the stone. Umacharan went on grinding and collecting the paste for nearly three hours. Thereafter, the Swami himself asked Umacharan to go home for his meal. After taking his meal he returned only to be asked to grind more paste. In a little while a *brahmacharin*, celibate, came there and the Swami gave the paste and asked the celibate to copy something from a paper on to the wall with the chalk paste. At dusk the vessel of paste was collected from Umacharan and he was asked to go home.

Things went on like this – Umacharan used to go and grind the paste morning and evening for several days. On the twenty-eighth day Umacharan went to

the Swami as usual apprehensive as to whether he could grind any more paste for his hand hurt him for the sustained unusual labour. Umachran was desolate that if he could not, he would be turned out. After a while the Swami smiled and taking his cue, Mangaladas asked Umacharan if he could read Sanskrit. On knowing that he could, the Swami sent for a book. Umacharan was asked to translate some *slokas* from Sanskrit into Bengali. On every sheet underneath Umacharan left his signature too. For five days this went on. Later the Swami asked him to read out the *slokas*, which he did. After he finished reading, the sheaf of palmirah-leaves was kept safe under his rug.

Thereafter another was taken out from under the rug and Umacharan was asked to translate the *slokas*. In three days he completed the book and then he was asked to read out. He read and later, as usual the book, was stowed away under the rug. He went home, had his meal and returned. Umacharan thought there was nothing to be done for the evening. The Swami looked at him and Umacharan took the dust on the Swami's feet and smeared it on his person overjoyed that the opportunity of serving the Swami came to him. The next day Umacharan had the *darshan* of Mahadev and Maa Kaali in the little shrine in the ashram. The Swami took him into a small room and ordered that none else should be allowed in. There was a seat in the room and the Swami sat on it. Umacharan was asked with a gesture to sit down. The Swami full of compassion for his devotee opened up and began talking to Umacharan.

"The *rishis* and *mahatmas* of yore were great seers. They had only one aspiration: to show the right path to the erring mortals. There was no reason why they should be doubted at all. Man as per his own acts in one life takes another birth and enjoys or suffers as per his own deserts. He gets entangled in the cycle of birth and death. Little does man endeavour to know

the purpose of life. That itself is a matter to grieve. But one wants a proof for this. I would tell you about *punarjanma* (rebirth) clearly. First I would tell you about some incidents in your own life to convince you. Then you'd believe what I tell you about rebirth.

"Everything in the present life would be stored in the *jeevaatma* (the individual soul). The *paramaatma* (supreme soul) which accepts the *jeevaatma* creates again the *jeevaatma* responsible for the rebirth. For that reason a learned scholar in one birth is born again as a learned scholar, an accomplished musician again as another and so on. If there were to be no creator how does it happen that one is born rich and another poor? The person who does no wrong need not suffer any punishment. There is no one who is capable to think and act like the Supreme Being. The rebirth of the *jeevaatma* is as per the deserts of the earlier birth. The form, shape, colour, educational accomplishment, traits and temperament, fruit of all actions, are all there in a micro form in the *jeevaatma*. These cause rebirth. That is the reason behind humans taking different complexions and features suffering diverse sufferings and enjoying different comforts etc. Situations in one life are reflected in another life too, as in a mirror. Injustice and transgression of the holy order (*dharma*) in one life would result in a lower birth and a worse lot in the next birth. The *jeevaatma* would go higher depending on good deeds.

"If you commit a crime, you would be punished but if you don't commit a crime no one can punish you. Only when you are sick you need the services of a *vaid*, doctor. What you have in this birth gives you an idea of what you were in the previous birth. You know the present life as you are living it. You know best what good or evil you have done. Owing to your good deeds in your previous birth you are born to this particular caste: if you do good deeds and live a righteous life, you get *aatmonnati* (the elevation of the soul a little higher). So you can choose your rebirth in this

very birth. There is no need to ask anyone about this. I'd explain this a little afterwards but now I'd say something to strengthen your faith in me."

This struck Umacharan with wonder as to how the Swami knew what exactly had been bothering him. Then he realized that the Swami was omniscient and that very moment he was filled with a radiance of faith, faith in the benign Swami. There was no doubt about the certainty and the truthfulness of what he had stated. His joy knew no bounds. He never believed that the Swami would show his grace with such love and patience.

The Swami continued telling him that his disciple's name in the earlier birth was such, his parents, his place and profession were such and such. He also told him how many rooms his house had and mentioned the tank and trees in such and such a direction. All this reinforced Umacharan's faith in the Swami. The details, which the Swami mentioned, struck Umacharan with wonder. The Swami told him of his bedroom in the second floor and the three *slokas* on the wall.

The Swami told him of an acquaintance of Umacharan's who lived in such and such a place. Umacharan loved him as himself for the simple reason that in an earlier birth he was the father and Umacharan his son. They were not able to recognize each other and there was an intervening birth. He also told him of his uncle living in Munger whom he loved very much owing to the intimacy of friendship in an earlier birth.

The Swami told Umacharan that consequent on his merit in the earlier birth he had been what he had been. It behoved him to live in virtue and goodness to scale greater heights in the birth to come. It depended on his own actions as to what his next birth would be. For the attainment of salvation one has to relinquish *vaasanas* (sub-conscious impressions stored up and

brought forward, influencing the traits, disposition, and deeds of a person in the current birth).

Rid of his doubts about rebirth, Umacharan found great relief. He felt that his life's mission was accomplished. Then he wondered as to why the Swami did not reveal himself as the knowing one in the very first instance. He realized that he had been testing his sincerity.

The next day the Swami took him to the river along with him for a dip. Before getting into the water he told him to get a notebook in the evening to take down certain things, for mere listening wouldn't do. For a human being there was nothing greater than self-knowledge and liberation. It wouldn't be necessary to read so many books for this. It would be enough if one knew a few basics. Till one obtained the great knowledge, the cycle of birth and death is inevitable. Everything in this world is just an illusion. Comfort is not everything. Either for a king or a commoner it is not possible to have only comfort and joys here in this world.

Umacharan was dumbfounded when he saw the Swami walking on the water against the current. Then he disappeared in the water. After about two hours he came up and they walked towards the bank. They sat on the steps. He dried the Swami's person with a towel.

As he was asked, Umacharan went to the ashram with a notebook in the evening. After the evening worship and the *aarti* the Swami took him into a small inner room and went on to explain the various things he should know about and listed twelve of them. Umacharan took them down in the notebook. In addition to the twelve (which are dealt with a little later in this work), the Swami also told him about the *devata tattwa* (the spirit and nature of deities): 1. *Krishna leela (*The Exploits of Krishna) 2. *Ramaleela* (The Exploits of Rama) 3. *Sitapaharanam* (The Abduction of Sita) 4.*Rama-Ravana yuddha* (the Battle between

Rama and Ravana) 5. *Samudramanthan* (The Churning of the Ocean) 6. Indra (the God of *Devatas*) 7. Vaayu (The God of Winds) 8. Varuna (Rain God) 9. Gautam (Gautama) 10. *Teerthayatralu* (Pilgrimages) 11. Food and Clothing and 12. Cleanliness and Filthiness.

Then in six days the Swami explained all. Umacharan took down all and the Swami stowed away the two books under his rug. Later the Swami gave him a book *Mahavaakyaratnaavali* written by him asking him to read that now and then.

Umacharan felt that like the youngest child of a parent he became very dear to the Swami. The two used to go together to bathe in the river. The other visitors of the ashram whispered to one another that Umacharan was fortunate in that the Swami was going to give him *deeksha* (avowed commitment to spirituality) and accept him as a disciple. He had more liberty at the ashram, coming and going as he wished without the earlier fear of being turned out. Mangaladas too told Umacharan that he was going be the Swami's disciple. Noting that things were in his favour, Umacharan asked the Swami to take him as his disciple and let him into *deeksha*. But the Swami told him that *deeksha* would bind him and he would lose his freedom and a decision could be taken after circumspection.

A little later the Swami told Umacharan that for him the best course would be *upaasana* (committed worship) and not training in yoga. The Swami asked him to wait till the lunar eclipse when the star Pushyami comes in the month of Paush. But first he should be 'cleansed'. He prescribed the *daan* (charity) of a particular substance to a devout Brahmin during the eclipse. But Umacharan wondered as to how he could find a deserving Brahmin who would accept his charity on that day. The Swami assured him that one would come to him asking for alms of that particular substance and eventually the *daan* was made. The

mendicant who accepted the *daan* perhaps was the Swami himself coming incognito. The Swami then told him that he had been cleansed and was given the initiation into the order of the committed.

Umacharan had a wish to treat the Swami to a meal and expressed it. The Swami readily expressed his willingness and asked for brinjal and rice. Umacharan bought five kilos of brinjal and sweets. The Swami was cross with him for bringing sweets but later ate them leaving some for the *sishya*. The Swami went on eating the rice. Umacharan wanted to have at least a grain left. When asked why he wanted to eat the 'soiled' food he replied that it was *prasad* (substance blessed after being offered to god) for him.

One afternoon some *paramahamsas* (highly evolved individuals) came to visit the Swami and Umacharan was there too. They had before them about thirty manuscripts. The Swami asked Mangaladas to bring a particular book and showed them a passage in the book, which cleared their doubts and satisfied their desire to know. Umacharan sat there seeing the *paramahamsas* asking the Swami some questions and getting enlightened. Dusk fell and it began to rain. Soon it began to pour. It was pitch dark outside. The Swami asked Umacharan to go home and insisted on his leaving immediately. Umacharan wondered why the Swami gave him such an order. But Mangaladas assured him that there would surely be a purpose behind the Swami's insistence.

Helpless, after a deep obeisance to the Swami, Umacharan set out. Surprisingly, not a drop of rain fell on him. Someone was going ahead of him with a lantern and Umacharan followed him. He asked the unknown person his name but he got no reply. The man was walking fast and he was not able to catch up with him. He began to run but even then the stranger was at the same distance. Then he slowed down and he could see the way easily. Umacharan's attention was on the illumination and not on the man. On

reaching home he turned back but there was none. Then Umacharan understood why he was asked to leave. He felt overjoyed that he could get the grace of the Swami. His heart overflowed with a sense of devotion to his *guru* who gave him initiation and accepted him as his disciple.

The next day was the fifth day of the first half of the month Maagh. The Swami used to take two hours for the bath, but Umacharan used to have his bath in about ten minutes and return to sit on the steps, waiting for the Swami. After they reached home, the Swami told him that there would be no point in learning things in great detail for that had a tendency to confuse. Then, time was valuable and should not be wasted. One has to follow one's own *dharma*. What one eats or how one behaves wouldn't affect *dharma*. But the person's salvation would be delayed. The ones who concentrate in worship and stick to the holy law would get salvation soon.

The Swami told Umacharan that there was not much wonder in doing things at which people wondered. Anyone can accomplish such things if only one had the inner equipment of faith and *saadhana*. God created man and gave him all those powers He has in Him. Man is the best and the greatest of all His creation. Very few men desire seriously to see Him. Those with the desire have no clear method to see Him. Some try to find Him. When they do not see Him they give up the effort and turn to atheism. The Creator is ever present, everywhere. It is up to man to see Him with his own faith, devotion and single-minded effort.

Umacharan having listened to the Swami with great devotion asked him if it would really be possible to see God. The Swami replied that he surely could if he had that intense desire. Then Umacharan submitted that he would consider himself the most fortunate man if by the *guru*'s blessing and compassion he could see god. Umacharan then told the Swami

that it had been his great good fortune to be given an idea of the qualities and nature of God by the *guru*'s grace.

That day at dusk, the Swami took him into a small room. Umacharan was asked to go into another small room and see the statue of Mother Kaali. The statue of Mangala Devi, the young Kaali, is about four feet tall. The statue carved in stone stood erect and motionless on the pedestal. When Umacharan had his fill looking at the Mother and returned to the Swami, he was asked if he really wanted to see the Goddess in that very room where they were seated. Umacharan wondered if he could have that great fortune. Then he was asked to sit still and the *guru* went into contemplation. After an hour, he came out of his contemplation and called the Mother Supreme. Umacharan was all eyes with bated breath. Meanwhile the Mother Supreme walked into their presence as a little girl. Umacharan had the surprise of his life seeing the earthly form of the Mother. He had an urge to call her loudly "Mother!" with devotion. At that moment he saw before his eyes the *guru* and the Mother of the Universe. At that moment he had the feeling that he would reach heaven if he died at that moment. He was speechless. Words failed him and he stood like a stone. A stone came alive while he became a stone, unable to move. When he became normal, the *guru* asked him to go and see if the statue was in its place. He was dumbfounded and went nearer to the *guru*. He sat very near him looking at the goddess. Then with his permission, in obeisance, Umacharan touched Her feet, which felt just like human feet. The *guru* asked him to notice carefully, lest he should have a doubt a little later. Then he saw with a steadfast mind. A little later the Swami asked the Devi to go Her place, which She did like a little girl. This is the statue, which at the Swami's call, came walking in a human form, to the great wonderment of Umacharan. The Swami asked his disciple to touch the feet of the goddess to make sure that what he saw before him was not mere fancy.

In this context, Umacharan asked the Swami as to how a stone could walk. Then the Swami replied that in earth and stone also there was consciousness. It was explained that the body is *jada* (inanimate, lifeless and incapable of movement etc.) too but as per divine will and grace it is suffused with consciousness. A stone too could be made to walk like a human being with God's grace.

On the next day Umacharan was told that he should come to Panchagangaghat in the night also and thereafter there would be no need to come at all. That afternoon Amba Devi prepared the food and served the Swami. The Swami asked Umacharan to go home and come in the evening. It was dusk when he could get back. The Swami had before him four *kachodis*. He ate two and gave the other two to Umacharan. Later he took him into the small room. The Swami told Umacharan that he was 'committed' and so must do certain prescribed things everyday in a particular order. There should be no negligence on his part. If for some reason something could not be done in the morning it should be done in the evening, failing which it must be done in the night. Any lapse on his part would come to his notice in no time, the Swami warned.

God has enshrined all His powers in man and made him the best and the topmost of His creations. For that reason, man can accomplish anything as God Himself can. Saying this the Swami told Umacharan that he could demonstrate that. God resides in the heart as *aatma*, and as *parabrahma* in the mind. He, however, is not visible. Everything is His and nothing is ours. This has to be borne in mind always. One has to recognize the qualities *Samata* (equality), *Satsang* (good company), *Alochana* (thinking) and *Ananda* (joy) as our friends. There is no point in arguing about *Dharma* with anybody. If there were to be an argument about that, one has to leave that place immediately. The Swami asked Umacharan to close his eyes and

went into contemplation.

Nearly an hour later, the Swami asked him to open his eyes and tell him where they were. Umacharan opened his eyes and found that they were on the river. In the Ganga there was a cot with a white quilt spread over it with white sheets and some pillows on both the sides. The Swami lay on that and his body was white. Umacharan was with him sitting. Then the Swami asked if there was water in the river. He bent down his head and touched the water with his fingers. Umacharan feared that he might drown and held the *guru* fast. After some time the Swami asked him to close his eyes again. Then he asked him where they were. Umacharan opened his eyes. They were in the ashram. The Swami lay on his dais and Umacharan was sitting near him. Umacharan wondered how this had been possible for human beings. Noticing his wonder the Swami said that that was no great thing to be wondered at. He told Umacharan that if a man is really human such things as these could be done. He further explained that he wanted to show him that those were humanly possible.

The next day was the seventh day of the first half of the lunar month of Maagh. Umacharan was wondering if his own *guru* had this kind of accomplishments, the *guru*'s *guru* must have had more wondrous ones. He prayed the *guru* to let him have some idea of his own preceptor and some details of his own life. But the Swami asked Umacharan to seek that information from his second *sishya*, Mahatma Kalicharan. It was only through him that Umacharan learnt of the history of the Swami's life up to reaching Kashi.

Umacharan once bought a couple of shawls and a sheet for the Swami. He looked at them and threw them away. He was irritated. But Umacharan fell at his feet and sought forgiveness. Later he prayed to the Swami to tell him what he wanted to pull over himself when it was cold. Then he said he wanted only a rug. On his way to the ashram when he went there next,

Umacharan took two rugs and a seat for the Swami. Then the Swami asked him to keep the shawls for himself.

Thus, coming twice to the ashram in the morning and evening, Umacharan spent Maagh, Phalgun and a part of Chaitra till the tenth day of the first half of the month. On the eleventh, after the visitors left, the Swami asked Umacharan not to reveal what he had seen or heard to people who do not have faith and who disbelieved such things. He told him that while holding on to *dharma* alone, man had to seek his spiritual uplift. The seeker should never be lax in the most important thing of all in life: *upaasana* (committed worship). The Swami clearly told him as to what Umacharan had to do and saw him doing those and even asked him to write them down. Since he had been satisfied with what he had learnt, the Swami told him that there was no further need to visit him in the ashram. He was given one piece of parting advice: to cultivate the desire not to come into this world again and again.

Umacharan thought that his desire to go to Hardwar would be left unfulfilled if he did not make it immediately. But that being *adhik maasa* (an extra month according to the lunar calculation), a pilgrimage was not permissible. Umacharan made this known to the Swami. The Swami asked him to go first to Ayodhya, have a *darshan* of Ramadas on the banks of the river Sarayu and then go to Surdas*baba* at Prayag. Then he should go to Hardwar.

Umacharan got the Swami's permission to go to Ayodhya and started on the *Sankranti* day of Chaitra. Before he left, he prayed to the Swami to provide him with a proof, if he had been washed of his sins. The Swami told him that the skin on his palms would peel off as proof of the shedding the effects of his sins. Umacharan recorded how some people saw how his two palms were blackened as if burnt. The skin too slowly peeled off. The Swami asked Umacharan to

come and stay in Kashi for a day or two before going back to his place, Munger.

Umacharan saw Swami Ramadas, also known as Samardha Ramadas, on the banks of the river Sarayu. He sat before him till he opened his eyes. The sage opened his eyes after two hours and seeing him said that he could go since his wish to see him had been fulfilled.

Umacharan went to Prayag and along with two other devotees had a darshan of Surdas *baba*. Some people there in the ashram told him how the *baba* was asked to leave that place at the time of Sepoy Mutiny for his own safety by the soldiers. The *baba* didn't move. A soldier put a burning match to his shoulder to stir him up. He woke up only to tell him not to worry for him and went into his *dhyana* again. No harm was done to him in the battle that ensued thereafter. But the spot where he was burnt showed.

Trailingaswami took minute care of his disciples. When Umacharan went to the Swami after his pilgrimages, the Swami asked him to leave for Munger since his leave had expired five months before. The Swami assured him that there would be no problem for him since leave would be sanctioned.

The Swami showed great restraint in choosing people to give *deeksha*. He used to say it was dangerous, for if and when the *sishya* lapsed, the sin would accrue to the *guru*. And then, he was forthright. When Umacharan brought two of his close friends from Munger, the Swami gave a piece of his mind to Krishnaprasanna Sen. He told him to his face that he expected others to show worshipful reverence to him and that he was conceited. For making some kind of propaganda about him in Munger, the Swami was cross with Umacharan too. When Umacharan took Yadunath Bagchi to this *guru*, the Swami told Bagchi that he must restrain his *manas* first. Too much of study could be counter-productive. Without disappointing the visi-

tor he told him that his second *sishya*, Kalicharan, would take him as his disciple. He explained to him the need of self-purification by giving certain substances to a Brahmin as *daan*. Only with difficulty it could be accomplished.

Trailingaswami went to Umacharan's help when he was about to face charges of misappropriation of funds from his office. This was another occasion he showed his omniscience. At Munger, Umacharan and a teacher called "Masterji" were in charge of some money. The money was kept in a chest for which both had the keys. Once an amount of six hundred rupees was found short. Since Masterji was held in great reverence Umacharan thought that he would have to face charges and ran to his *guru* in Varanasi. The Swami looked at Umacharan and told him that five hundred rupees were sent to Calcutta to such and such individuals and the receipts obtained were in a particular place. Regarding the remaining hundred only the Masterji would be able to tell. In this context, the Swami asked him to apply to the Chief Engineer to send him to Shillong or somewhere in Assam.

Trailingaswami had a very clear idea as to when to shed the mortal coils. He told Umacharan that in about five or six years he would leave this body. He also told him that he would be informed well before hand and he should come to Kashi without fail.

When Umacharan returned and found the receipts, he was flabbergasted. Masterji produced a hundred rupee note, which got stuck amidst papers and had the stain of colour on it. Unwilling and unhappy to go to Munger, after a whole year, Umacharan sent in his request for employment to the Chief Engineer. In ten days he got a reply that he had been posted to Shivasagar and would be paid Rs 50/- plus Rs 15/- as allowances. Masterji said that they would pay him the same amount in Munger. While Umacharan was in this dilemma, another six months

passed. After receiving a couple of telegrams to confirm acceptance or otherwise, Umacharan went to his *guru* again to seek his advice and blessings.

The Swami advised Umacharan to take up his job in Shivasagar. After visiting his native place once, remembering the Swami's words that Shivasagar was his native place in his earlier birth, he went to that house. But he could not make bold to ask the then resident of his house to take a look at the bedroom and returned to Munger. After a year Umacharan was transferred from there.

Trailingaswami's benign nature was such that his disciples never were left dissatisfied. In the new place a young man, who married a girl from Shivasagar, was Umacharan's co-tenant. The co-tenant heard Umacharan's connection with his father-in-law's place. His father-in-law, when contacted, copied the *slokas* on the wall of the bedroom on a paper and sent them to Umacharan. The following were the *slokas*.

vaasansi jeernani yathaa vihaaya
navaani grihnaati naroparaani
tathaa sareerani vihaaya jeernam
anyaani samyaato navaani dehi

(Bhagavadgita)

As man sheds the old and torn clothes and wears new ones, the *jeeva* wearing a body, leaves the dilapidated body and takes a new one.

rucheenam vychitryaa druju
kutila naana patha jushaaṃ
nruna meeeko gamyastwamasi
payasaamarnava miva

(Puhpadanta's Shiva Mahimnastotra)

As the rivers flowing in different courses merge in the ocean, though the ways of *upaasana* (worship

and spiritual practice) are diverse, all men have the same goal – aspiring towards attaining the condition of Brahma.

nirmamasya prameyasya
nishkalasya sareeranah

saadhakaanaam hitaarthaaya
brahmano roopa kalpanaa

(Smriti)

Though Brahma by nature has no attachment, is ever pure and without a shape or body, for the good of aspirants, he takes diverse forms.

Trailingaswami's purpose in providing proofs to what he professed were meant, as he himself said on more than one occasion to Umacharan, to strengthen his disciple's faith and inspire him to do good. There was a purpose and design in the Swami sending Umacharan to his native place in his earlier birth. So too there was an intense affection for the *sishya* in the mentioning of the location and the plan of the house to the minutest detail of the *slokas* on the wall. This was proof positive of the Swami's god-like benevolence to a disciple. The Swami was ready with an answer to his disciple's question, which he knew he would ask. He got a statue of himself carved and intalled with the ceremony of *praanapratishtha*, investing it with *praana*, life force. When the disciple had ásked how he could live with his *guru* gone, he told him earlier, the statue would offer him strength.

Trailingaswami sent a letter to Umacharan in the month of Margashira of the year 1887. It was conveyed that letters were being sent to his other disciples that he would leave the earthly body in a month's time. The Swami stated in the letter that leave when applied for would be sanctioned without any difficulty. When Umacharan arrived in Kashi, the Swami's great departure was just ten days away. By then all those who had been very close to Swami were

there. Sadanandaswami, Kalicharanswami, Brahmanandaswami, Bholanathswami were all there besides two other *paramahamsas*. Mangaladas Thakur was with him as always. The Swami explained to all those assembled there various spiritual matters till the day before the final moment came.

Trailingaswami gave instructions to his disciples down to the last detail. They were asked to get a wooden box made to his size. The Swami asked them to place his body in the box, close, screw the lids and lock it. They should then put the box in a rented boat and take it from Assighat to Varunaghat and then enshrine the box in a particular point in the water a little distance away from Panchgangaghat. He very clearly stated that there should be no cremation. That night he told them that if there were to be any clarifications to be sought, that very night was the time for that since the next day there would be no chance.

All his disciples spoke about their respective concerns in the matter of the spirit. The Swami entrusted the progress of Umacharan's spiritual welfare to his second disciple Kalicharan and told him that in case of necessity Kalicharan should go to Umacharan. There was quite a flutter in the entire city of Kashi when the news spread that Trailingaswami would leave the earthly body. He became the talk of the town.

Everything was made ready for the next day. A boat too was hired. At about eight in the morning, the Swami retired into his room and sat on the dais. He ordered that all the doors be closed. He told them not to open the door till he knocked on it and went into a trance in the room. At about three in the afternoon there was a knock from inside the room. The Swami came out when they opened the door and asked them to open the box. Then he sat in the box in *yoga mudra*, a posture of intense spirituality.

Thus in the year 1887 of the Christian era, on the eleventh day of the former part of Paush, in the after-

noon, Trailingaswami left his mortal body. Then he was two hundred and eighty years old. As instructed by the saint, the disciples closed the lid of the box, fixed it with screws and locked it. The box was loaded in the boat at Panchgangaghat and they took it out in a sort of procession from Assighat to Varunaghat. Several people got into the boat before it started. As on auspicious days there were huge crowds at the various ghats that evening. Before sunset the box was slid into the waters of the river Ganga. The box sank in the water and the river flowed on.

Trailingaswami always had human welfare at the centre of his interests. He had the ability to foresee the queries his visitors approached him with. He suggested replies very subtly even without saying a word, silently. He always emphasized that the object and goal of Hinduism had always been the knowledge of the self and the endeavour for attaining *brahma jnaana*, the knowledge of the Ultimate. It was his anguish that modern man (even in the Swami's own time) had become more worldly and self-centred. He showed to the world that *brahma jnaana* was within reach if only man had an earnest desire and will to strive for it. It was a matter of one's own endeavour and it has to be pursued relentlessly. That was his message to man. No wonder the people around him then and those even now who knew about him, considered him a walking God.

The Swami looked upon all *dharmas* as equally potential to show the way to salvation. He always fashioned a particular approach to every one he graced, for the accomplishments of men varied, though the goal had always been just the same. He had and all the powers in him which an accomplished yogi always had and he lived like a saint always serene, always inward looking and always contemplating the ultimate reality. He had shown to others the way to be *samadarshana* looking on honours as well as insults in just the same way. It is only by emulating his

example that one can know one's real self and aspire to the condition of perfect bliss.

Trailingaswami left behind him many deities he installed in his mutt near Bindumadhava shrine in Panchgangaghat. He believed that a statue could move and bring the bliss of fulfilment to the devotee if only one persevered with devotion and righteousness. The body in itself was just a means towards an end and grief and joy are just the two sides of a coin, always co-existing and inseparable. He looked upon the whole world as permeated with the Supreme Soul, the *Brahma*. *Bhakti*, devotion, was the first step for reaching God and the first step leads one the right way all through the arduous journey.

The Swami was considered a great scholar by the very learned ones in Kashi. In his book *Kasheeki Paanditya Paramparaa*, Baldev Upadhyaya mentioned the Swami's philosophical treatise entitled *Mahavaakyaratnaavali*. This comprised the following classification of the *mahavaakyas* (sublime, pithy proclamations) in the Vedas with exegeses: *Bandha Moksha vaakya; Avidwanninda vaakya; Upadesha vaakya; Manan vaakya; Jeevanmukta vaakya; Swanubhooti vaakya, Samadhi vaakya; Ashtaswaroopa vaakya; Pumlingaswaroopa vaakya; Streelingaswaroopa vaakya; Napumsakalingaswaroopa vaakya; Aatmswaroopa vaakya; Brahmaswaroopa vaakya, Avashishtha vaakya; Phala vaakya* and *Videha vaakya*.

The Shivlinga in Trailingaswami Mutt we see is about five feet high and about twenty inches in diameter. It is believed that a similar length lies under the floor. The Mutt and the temple are situated about two hundred feet above the ghat. There is a legend about the stone itself. The Swami found the stone in the river and carried it under his arm all the way up to the shrine. The Swami, it was said, weighed three hundred pounds but the huge stone would need at least twenty to haul it up the steep steps. He got the stone carved as a linga and performed '*pratishtha*', the

installation ceremony.

There were very renowned saints who had the *darshan* and the benefit of the Swami's inspiration. Sri Ramakrisha, Swami Vivekananda' *guru*, and Sri Shyamacharan Lahiri (the *guru* of Sri Yogananda who recorded some of the experiences of his *guru* in the AUTOBIOGRAPHY OF A YOGI published first in 1946) are two of the most prominent.

Many very devout aspirants had been the Swami's disciples, though he chose to give *deeksha* only to a few. Swami Kalikananda Saraswati, Kalicharanswami (a close relative of Sri Chaitnaya Mahaprabhu (1485-1533), Brahmananda Saraswati, Bholananda Swami, Dayalbaba, Tripuralinga Saraswati, Kaniahlalji, Mangaladas (his devout attendant), Bhatta Bala Brahmachari, Bhairavimata, also known as Brahmanimata, Mata Rajyalakshmi Devi, and Brahmacharini Shankari Maa, Venunath Ganguly, Vijaya Krishna Goswami and Fakir Abdul Gaffoor, to name a few, are among the distinguished God-realized under the Swami's guidance. Many swamis of the order of Sri Ramakrishna Mission, besides the Paramahamsa himself, met Trailingaswami and had the benefit of the Swami's inspiration and wordless teaching. Swami Bhaskarananda (born in 1833 in Maithelapuram, Uttar Pradesh) was said to have had a good deal of intimacy with the *sachala* Shiva of Varanasi. There were other spiritual personalities of Kashi too like Gaudaswami, Kashthajihvaswami, Ramniranjanswami, Vishuddhanandaswami and Shyamacharan Lahiri who were inspired and benefitted by Trailingaswami's spiritual eminence and teaching.

In a whole *padya kaavya* (poetic composition in the traditional genre) in Telugu, the Swami was described as *abhanguraananda bhogi*, enjoyer of un-evanescent, unchangeable bliss. The work was published by Vaddadi Sita Ramanjaneya kavi of

Visakhapatnam (1900-1993) in 1977. The poet was the maternal uncle of Muchimilli Ramakrishna Rao. Rao claims that he is of the lineage of Sivaramayya, who became Trailingaswami eventually. Sripada Krishnamurty Sastri (1866-1961) (Andhra Pradesh poet laureate, *aasthanakavi*) wrote of the Swami in his autobiography in detail. Sri Sastri wrote of a delectable experience of hearing *ved ghosha*, the hum of *vedas* being recited, in the little room where the Swami lived in Panchgangaghat.

Christopher Isherwood who wrote Paramahamsa Ramakrishna's biography mentioned Trailingaswami in his work. Paul Brunton who wrote his spiritual travelogues mentioned the Swami along with Sri Ramana Maharshi of Arunachalam. More recently, David Frawley (Vamadeva Sastry) wrote that Ramana Maharshi and our contemporary Sadguru Sivanandamurty belonged to the line of Paramahamsa Trailingaswami.

Life depends on the bodily, mental and spiritual tendencies and nature. The progress of the three is the real ideal and it is *bhakti* again which ensures the development and progress. Only through *bhakti,* self-reliance becomes possible and total self-reliance makes the acquisition of the knowledge of the ultimate reality possible. The most important point is that none can ever realize the self by examining with intellect that which is *manas* and *chitta,* the subtle combination of Heart, Mind, Instinct and Aspiration. Only those who achieve complete control over the *manas* with utmost purity and simplicity can see God and become accomplished.

A careful and deep study of the life and teachings of Trailingaswami would just be the beacon necessary for man's guidance. The teachings of the Swami dictated to his faithful disciple, Umacharan, in twelve parts follow.

Chapter VII

The Teachings: *Guru and Sishya* (The Preceptor and the Disciple)

Guru is the preceptor. The word *guru* comprises 'g' which means the one who gives the direction, 'r' is the one who gives fulfilment and 'u' which means the one who is capable of accomplishing everything. For this reason the only one who is *guru* is Eeshwar alone. Except for Him there is none else who can give direction and salvation in life. Then, the one who gives direction and salvation too can be called *guru*. For that reason, it can be said that there is no difference between Eeshwar and the *guru*. *Guru* can be described as the manifestation of Eeshwar. Some say that 'gu' means darkness, ignorance and 'ru' means the one who dispels it and thus, *guru* means the dispeller of darkness or ignorance.

For this reason, *guru* can never be taken as an ordinary person. While one is with the *guru*, no other deity need be worshipped. Any worship, if at all offered, would be futile. *Guru* is the doer, the one who ordains. If the *guru* is given satisfaction and pleased, all deities would be satisfied. *Guru* is the father, the mother and the one who gives direction. Even if Eeshwar were to be cross, the *guru* can save the disciple. But if the *guru* were offended nothing can save the disciple. There is none superior to *guru* in the world. The *guru* is meditation, contemplation, worship, contemplation etc. Those meditating on the *guru* and those who contemplate on his *tatwa*, nature, get the *punya* equivalent of living in Kashi.

One has to bear in mind the meaning of the *slokas* which offer obeisance to the *guru*. Only that which is done with devotion yields fruit.

gurur brahma gurur vishnu gururdevo maheswarah

gurusaakshaat parabrahma tasmai sree guravenamah

Guru is Brahma; *Guru* is Vishnu, *Guru* is Maheswara, the God of gods. Salutations to such *guru.*

akhandamandalaakaaram vyaptam yena charaacharam

tatpadam darshitam yena tasmai sree guravenamah

Salutations to the *guru*, the one whose shape is this entire universe (*brahmaanda*), the one who pervades the whole, the one who gives a vision of the universe.

ajnaana timiraandhasya jnaananjana salaakyaa

chakshurunmeelitam yena tasmai sree guravennamah

Salutations to the *guru*, the one who applies to those in the darkness of ignorance the collyrium of wisdom and knowledge (*jnaana*) on the eye with a pin and enables them to see.

Gurus could be of two types: those who train and discipline, (*siksha guru*) and the those who take the disciple into commitment (*deeksha*). Without a *guru* even very common knowledge can not be acquired. The various sense organs including *manas* and *buddhi* cannot be inspired to act properly without the preceptor. *Guru* is that power through which one gets enthused and inspired. Nothing can be accomplished without some sort of a friction between two forces and in friction one force is greater than the other. The more powerful one is *guru*. That power or *guru* which keeps the stars, planets etc. in their places and in their motion is the *jagadguru*, preceptor of the universe. When the *jeeva's manas* and *praana* yearn to know such, the one who gives spiritual training is the *guru* of the second type: *deeksha guru*. The one who teaches the *tatwa* or nature from the atom to the universe and nature, inner and outer, is the *siksha guru*. For the

one who desires to learn everything in nature, tree, bird and beast can teach. There is something to be learnt from everything. With this training it becomes easy for the *jeevi* (the living one) to have a glimpse, *darshan* of the *paramaatma*. Training without an order or discipline would not yield fruit. The teacher should be committed and well equipped. Those who think training and learning are different do not make good preceptors. Training is the earlier stage to commitment just as childhood is to youth and youth to old age. Through commitment, doubts are dispelled and the knowledge of the actual is attained. This gives the vision divine, *divya drishti* too. It is only through *deeksha* that *jeeva* can have a *darshan* of the Ultimate, the *paradevata* and get fulfilment. Only the accomplished *guru* and no one else has the right to give training and *deeksha*.

People generally think that *guru* means only a *deeksha guru*. But it should be known that *guru* means the world above the ordinary. One would be wrong to think that the *guru* is an ordinary man like any of us. One should not sit along with him on the same seat or be seated in his presence. Their words are scripture. The very water sprinkled on their feet is nectar. The *guru*'s word or order is something that has to be implicitly obeyed and carried out. A glimpse or *darshan* of a *guru* would endow life with fulfilment. To cross the ocean of life the *guru* is the helmsman. One has to be extremely choosy in giving the name of *guru* to a person. A *guru* who knows his responsibilities towards his disciples is not really easy to find. Unless a *guru* knows what it is to give *deeksha*, he should not accept the onus of being a *guru*.

Normally a *guru* is one who knows all sciences and *shastras*, competent to achieve his goals, knows the intricacies of knowledge in different fields, is a good speaker, able bodied and without any deformity, the one who by mere *darshan* gives salutary and auspicious results. He is a compatriot, one who has

won over his sense organs, a *brahmin*, with a serene bent of mind, the one who adores his parents and the one who follows *ashramadharmas*. Such a person has to be taken as a *guru*. If such a *guru* gives *deeksha* to a disciple both the preceptor and the disciple would find fulfilment.

Ideally, the *guru* and *sishya* should live together at least for a whole year before the *guru* gives *deeksha* to the disciple. The disciple must pray the preceptor to give him the alms of *jnaana* and to give him *deeksha*. Then only out of grace the *guru* should give him *deeksha*.

Only the right kind of *guru* has a capacity to show the way of fulfilment to his disciple. This is so because all human temperaments are not alike. For that reason, the same kind of *beeja* in the *mantra* would not yield the best result for everyone. None except the most accomplished, no one less than a *maha purush*, could give such a *mantra* to many.

Only the *sadguru* knows the right *beejaaksharas* to be given to a particular disciple. It is normally not easy to find a really competent *guru*. Then, again, it is not an easy thing to obtain *deeksha*.

If the *jeevi* sincerely yearns for union with *paramaatma*, God himself would help him/her in finding a *sadguru*. Those who almost become mad to see him, those who suffer pangs of separation from God, those who yearn to have a *darshan* of the Almighty see God. If one were not a good *sishya*, one would not find a good preceptor. As the *sishya*, so the *guru*. If the disciple is devoted to the *mantra*, the object of his quest, and committed to strive hard, he finds fulfilment though his preceptor is a little deficient and not quite mature. Then the disciple, doubtless, becomes *adhikari*, having the right to obtain *deeksha*.

The preceptor should not take anyone as a disciple without proper assessment of the disciple's commitment and his deserts. It is common knowledge

that the sin committed by the minister devolves on the king, that of the wife on the husband and that of the *sishya* on the *guru* inescapably.

The guidelines for a *sishya* as to how he should conduct himself in the presence of the *guru* are also clearly laid down. When the *guru* comes to the *sishya's* house, the *sishya* should go forward to bring him into his house. When he leaves, he should follow him for some distance. Without the *guru's* permission or explicit order, the disciple should not sit. It is improper for the *sishya* to make any comment on anything in the scripture or *shastra*.

He should never try to show himself off in his *guru*'s presence. If both reside in the same place the disciple should make obeisance to the *guru* all the three *kaalas*: in the day. (The three *kaalas* are dawn, midday and dusk) If the place of the *guru* is two miles away, the *sishya* has to see the *guru* four times in the month and if it is beyond eight miles, he should do obeisance once at least in four months. The *sishya* should obey the orders of the *guru*. The one who takes the *prasad* of the *guru* with devotion would have all his sins washed away.

The following need to be kept in mind if one seeks to obtain *deeksha*:

1. One should always speak truth.
2. One should not hurt anyone.
3. One should have compassion for all living beings.
4. One should help others to the extent possible.
5. One should have complete self-control on desires of all kinds.
6. One should never be jealous of the happiness of others but should find joy in that.
7. One should never resort to acts of injustice.
8. One should not talk much or without a purpose.

9. One should reject and renounce *vaasanas* and stinginess.
10. One should give up desires and worship the deity of his choice with total devotion.
11. One should cultivate friendship with pious and righteous people, *satpurushas*.

One should not slight any *dharma* since all have the same goal. Each *dharma* is capable of securing *moksha* for its adherents. One should not do anything that would cause loss to another's faith.

Chapter VIII

Chittashuddhi
(The Purity of Mind-Will-Motive)

Chittashuddhi, the purity of mind-will-motive, is the essence of *dharma.* Those who have love for *dharma,* and those who wish to know the real form of religion must have *chittashuddhi.* Various *isms* and stances in the *dharma* like Monism and Dualism, in Eeshwar worship and worship of a multitude of deities, worship of the formless or one with form pale into insignificance before this purity of mind-will-motive.

With this *chittashuddhi* all religions are holy and without this all lose their holiness and become unholy. For those who do not have that purity, there is no *dharma* at all. For those who have *that,* there is really no need for the *dharma* in the form of *kriya roopa.* This is not the essence of just the Hindu *dharma* alone but of all religions in the world. So it can be taken that that purity and *dharma* are just the same. The greatness of that purity lies in Hinduism. It is not right to call those who do not have that purity Hindus at all.

The purity mentioned above is revealed in having a number of qualities. The first quality of that purity is restraint of the sense organs and sensuality. This does not mean the cutting down or destruction of the senses. All that it requires is only to keep the senses under firm control. This means that the person should not be under the control of the *indriyas* or senses. Excessive indulgence has to be restrained. To the extent that it is necessary for the body, the senses have to be gratified to keep it healthy and active. Eating food to the extent necessary is not indulgence. In fact, this restraint, though not common, is not impossible of achievement. Senses are essential for self-protection and for working for the protection of *dharma.* He who does not indulge in the senses for pleasure

but takes them as essential to live meaningfully is one having restraint.

Those also are said to have restraint who feel sorry and penitent when they stray under compulsion. But this restraint does not come through yoga or through *tapas*. That person who does not get attracted to sense gratification in spite of there being opportunities is the real victor.

Except by shedding selfishness and the *vaasanas*, *chittashuddhi* cannot be achieved.

There are others around. As we wish for our comforts we should wish for and seek their comforts too. When we think that all others are greater than we are, when we are able to see ourselves in them, our *manas* pervades all and everything and we then realize that we have *chittashuddhi*. It does not come even if one turns into an ascetic and wears the G-string. On the other hand, even if one is a king, even though he wears the crown, if he is like an ascetic and if he treats the grief and tribulations of others as his own, he has *chittashuddhi*.

The chief objective of having that purity is to have devotion to Him who is the creator of all, to Him who is Himself pure and holy, the one with whose grace a person attains salvation. Such devotion is at the root of both *dharma* and *chittashuddhi*.

The primary quality of *chittashuddhi* is peace and quiet in the heart. The second is love for all others. The third is devotion to Eeshwar. One who has these qualities does not have desires at all. For such, all really desirable things like *saroopya*, *saayujya*, *saalokya* (having the same form, being in the presence and in same place with the Supreme Being), would present themselves. Such a person does not wish for anything except service to God. To see God in every living being and see one's own self in every being, giving up violence of all kinds, having courage, resignation and restraint, listening to the praise of God,

singing the praise of God, cultivating simplicity, good company, shedding egoism are the qualities through which one gets *chittashuddhi.*

God is there in all living beings as *aatma.* Till one attains this state of belief that the one in him is also there in every being, one has to go on with his *upaasanq* (continuous, committed, intense worship) and *japa.* Eeshwar is all pervading. The whole universe is in Him and He is in the whole universe. It would not do just to say this: one has to live in that belief. When one learns this, one would know how to go about seeing God. It may not be possible to prove anything except understanding for one's own self. God is not seen for the simple reason that one does not wish to see Him with the proper intensity of devotion and *chittashuddhi.*

Dr.V.V.B.Rama Rao

Chapter IX

Dharma
(The Holy Order)

People go on talking about *dharma* all along the day. There is no book, journal or *kaavya* where there is no reference to *dharma*. But in contemporary civilized society there is little of it in practice. There is perpetual double talk.

But when and where did this *dharma* start? Answer to this question is not easy to come across. Adherents of different faiths say that such and such a person started or brought *dharma*. But none ever did create *dharma*. All that the great propounders did was to modify, uplift the *dharma* already existing around them. It is not easy to find how a particular *dharma* came about. The *dharmas* in civilized societies are all very hoary. Their original forms have undergone several changes and modifications. Civilized societies evolved from the uncivilized: to know the *dharma*, we should go far, far back into the *dharmas* of the uncivilized.

Man has realized long ago about there being something in the man who is alive which on being absent, he is pronounced dead. This is something different from the body: since even after death the body is there though only for a short time. Though we do not know what they called that, they knew that that was no more in the body.

If we go a step further, that which we call *praana*, is there even in trees etc. They grow, flower and bear fruit etc. When *that* is absent in it the tree does not put forth any more leaves or be green. But there is some difference between the *praana* in a tree and a human being. Trees cannot move and they do not have a will of their own. For that reason, Man is a little ahead on the way to *Jnaana* and realization. Apart from j*eeva* or life in the human being there is some-

thing else also. This is called *chaitanya* by the knowing ones.

When a man is dead, the body is still there but without *chaitanya*. This everyone knows. Even when a human being is asleep, the body is there but no *chaitanya*. When one has an epileptic fit, there is body without *chaitanya*. So we have to agree that there is something distinct in *chaitanya*. Now the question remains as to whether *chaitanya* could be there without a body. If *chaitanya* could exist without the body, where would it be and how? C*haitanya* could be elsewhere leaving the body as it is when the person is asleep. This is the proof: a man in sleep has his *chaitanya* elsewhere, far away from the body. C*haitanya* experiences both grief and joy. There is no doubt that even though there is no body *chaitanya* does exist. The j*eeva* is able to act as per his will because it has *chaitanya* in it.

Without *jeeva*, the person or body cannot do anything since it has no *chaitanya*. This belief is the first step for knowing *dharma*. *Jnaana* is the root of *dharma*. For one who does not have *dharma* there is no knowledge of *dharma* or *adharma*.

Attributing *chaitanya* to *jada padardha* (lifeless substance) is the second step towards *dharma*. It is better to call it *upadharma*. *Upadharma* is the first state of *satya dharma*. In the sky where do clouds come from? Why do they rain? Where do they go after raining? Why don't the clouds always rain? Why don't they rain when they are needed for the crops to grow? All these are dependent on the will of the sky, the will of the cloud and the will of the rain. For this reason we can say that all the three are *sachetana*s, having *chetana*. In the same way, the sun, the moon, the stars, fire, wind, thunder, the ocean, etc., have *chetana*. These are all powerful but more powerful than all these is the sun. His powers are astounding: he has great effulgence, extraordinary pace, the capacity to induce flowering and fruition etc. Till sunrise all activities

on the earth perhaps stand still. We can say that only noticing the power of such as the sun, ways of worshipping (*upaasana*) those powers came into existence. This can be termed the third step of *dharma*. This is the reason why in all countries these are worshipped. It is precisely for this reason that we find ways of worshipping, Indra, Akaasha, Surya, Vaayu, Agni etc., in the Vedas. As steps (or, stairs) ropes, poles etc., are means to help us to climb, there are many *upaayas* (means or ways) to enter the kingdom of *dharma*.

Ahimsa (non-violence), love and devotion to God are at the root of *dharma*. Though people use these words very often, very few reveal these qualities in practice. Unless one has the feeling that all are one, all are our own people, and loves all with all his heart, mere discussion of the concept of *dharma* is useless. Love is of two kinds: love for the parents, brothers and sisters etc. The second is the feeling that one gets on seeing friends or relatives. One understands what true love is when one sheds all 'myness' and '"I"ness' called *ahamkara* and when one learns to love all living creatures and everything as the embodiment of universal joy of the Supreme Being.

In that or those one loves, one does not look for good or evil. One need not think whether the world is good or evil to develop love for it. The whole creation is His and as such is lovable. The Supreme Being infused His love into everything He has created without any discrimination. He alone has that love for everything. One who wants to have a deep understanding of this must have some exposure to the *samskara*s of Hindu *shastras*. Everyone knows that there is no higher or greater *dharma* than the one envisaged and explained in Hinduism. It is essential to reveal the inner *tatwa* (philosophy) of *dharma*.

To understand or get good insight into *dharma*, one has to choose some way. Merely by offering worship, *dharma* cannot be understood. Pompous

exhibition of any kind does not mean knowledge of *dharma*. For *dharma* there are no feelings of intimacy or hatred.

Unless one has the noble and loving feeling that all beings have the same *aatma*, no one can become *dharmik*. Until one gets the ability of looking at everything as equal (*samadarshana*), *siddhi* (accomplishment) is not possible. All are equal before the Supreme Being. He does not discriminate or go by caste, birth etc. Any one who looks up to Him with love and devotion automatically becomes dear to Him. The love that *dharma* generates and fosters is the highest, noblest and the most grace-receiving.

It is a fallacy to think that unless one retires into the forest renouncing everything one cannot know *dharma*. If every one were to retire into the forest as a renunciate there would be no family. Without family, in the world, there can be no *dharma*. It is common knowledge that the way of *dharma* is not the same for all and then there are many religions. For example, a *grihasta* cannot lead the life of a *sanyasi*. In the same way, if one wants to learn *kumbhaka* yoga at home, it is futile. As all rivers join the sea, all ways of *dharma* lead to the same goal.

There are several types of *saadhakas* in the world. Two categories among them are important. People who belong to the first category are those who, for their own individual salvation, want to renounce family and all kinds of bonds and retire into the forest for *tapas*. Those who think that all human beings belong to a single family and dedicate their time to bring them all to the way of *dharma*, like the Buddha and Chaitanya Mahaprabhu, come under the second category.

Dharma has been evolving perhaps right from the day man learnt speech, from the moment social intercourse began though the word *dharma* came later. It relates to norms of some kind or the other which are normally followed by all in a community, or group.

Truth is indestructible and everlasting. *Vedic dharma* also known as *sanatanadharma* is everlas ing. Keeping the *manas* steady, steadfast and unwavering with a feeling of devotion merging the consciousness of the soul (*aatma chaitanya*) into universal consciousness (*viswa chaitanya*) is *parama dharma*, the most sublime *dharma*.

A careful look at the root of the word and understanding its meaning makes its essentiality obvious. *Dharma* is derived from the Sanskrit root *DHRU*: that which wears and bears. *Dharma* is the quality or the essential trait of a thing. For example, the *dharma* of the Sun is heat: of water wetting; of fire burning. In the same way the *dharma* of man is attaining *aatmajnaana* (knowledge of the soul). What makes a substance and what it is, happens to be the most important and also the most useful part or element of it. *Dharma* is the *pratistha swaroopa*, prestigious form of the world. All sins are washed way by *dharma*. For that reason it is the most valuable. Learning, wealth, birth in a good family or caste, absence of disease, salvation – all these accrue because of *dharma*. If *dharma* grows, all good things develop. When there is decadence in *dharma*, everything begins to deteriorate. Man has to seek refuge in *dharma*: if he does not, he gets degraded and becomes sub-human and even beastly.

Heart is the seat where *dharma* is installed. One has to repose faith in god and cultivate faith. Treating everyone as one's own, desisting from violence and hatred, giving up stinginess, anger and such vicious qualities, showing compassion, keeping good company, holding the senses under stiff restraint, cleanliness internal and external, having a filial affection for Eeshwar, the awareness and adherence to all these is considered *dharma*.

Shastras are endless but individual life is transient And then there are so many hindrances in human life for the acquisition of *jnaana*. For that rea-

son, one should be content with knowing the essence of various sciences. With a little *jnaana* too one can understand the nature and qualities of *dharma.* There is no need to study all *shastras*, sciences. Where there is *dharma* there is radiance. Where there is devotion there is affluence. Where there is *satsang*, good company, there is pious mind and intellect (*sad buddhi).* Where *dharmiks* (those who respect and abide by *dharma*) live, there shines the divine. *Dharma* is not dependent on any religion. In whatever form one may worship, all worship goes to *parabrahma*, the one and only god.

Chapter X

Upaasana
(Committed, continuous, intense worship)

Upaasana is essential either to know or to reach God. If there is no such desire, there is no need for *upaasana.* Eeshwar does not desire anybody's praise. He has compassion for everyone in equal measure. *Upaasana,* or ardent worship, is something like a device, which attracts the pure power of God. If one wants to know god, the way in which god is to be found is itself called *upaasana.*

The culmination of *sukha* (comfort) *is mahaasukha.* No one thinks of that comfort, which fills all dark wilderness with light, which lies at the bottom of the ocean filling the *manas* with total peace. No one knows how comfort feels without knowing grief. Only when a misdeed is done, one has to suffer tribulation. The reason why Eeshwar creates tribulation is only to give joy and comfort later. His wish and desire it is that man should hold on to the path of goodness and rectitude. The more it is mixed with lesser metals, the lesser would be the value of gold. The goldsmith goes on putting it in acid, beating it and melting it till the metal is purified. Creating hardship to the *jeeva* is part of God's compassion. One should learn that both are the same. One should learn that instead of doing wrong and suffering in consequence, it is better not to do anything wrong. Why should one soil one's self and then wash to become clean?

It is always necessary to worship Eeshwar. When that idea gets fixed in the mind, the first thing necessary would be *aasan,* a seat and a posture. What is necessary for the householders is explained here. An empty room where one could be alone is the best. Then, a reed mat, a carpet- like spread on that and a

cloth on which to sit in meditation - these are necessary. The aspirant must sit facing north, his body, head and neck all in one line. He should sit cross-legged as instructed by his *guru*. Then he should close his eyes and keep his aim either on the tip of his nose or in the middle of the brow and with a calm frame of mind go on repeating the *beejaksharas* (mystic letters) or *mantras* (incantations) given to him by his *guru*. There is no distinction of caste for this. This should go on till complete control of the *manas* is achieved. It would take quite some time and there would be no use if the practice is discontinued in just a few days. *Manas* can be conquered by *manas* alone. Only strong power of the will can accomplish this. When once the *manas* is controlled things would become easy and easier slowly.

It is to be known that *buddhi* (mind, intellect), *praanaa* (life force), *sareera* (the body) *ahamkaara* (myness), the *indriyas* (senses) are different from *aatma* (the soul). *Aatma* is Eeshwar. It is pure, without shape or form, above birth-death-old age-disease. It is full of *chaitanya* (*chit*), joy, bodiless, perfect and full, permanent, replete with *jnaana*, living in all *jeeva*s and all-transcending. Some do not believe in all this but that does not affect the world in any way.

Like the sunrise, there is the dawning of *jnaana* in the evolved, first, in the form of *vritti* (existence). Then the darkness of ignorance is dispelled. Then *aatma* shines effulgently as the sun. As the tree that is bending appears in illusion as man, *brahma padardha* (divine essence) appears as *jeeva*. But when the illusion is dispelled, the real appearance of *jeeva* becomes manifest. Over and above that, the life affair of the *jeeva* would be resolved.

Man should always strive to reach heights with noble ideals, reaching an elevated state by contemplating on the ultimate ideal of the Supreme Being. The *manas* is highly unstable, inconstant and waver-

ing. It is not easy remembering some great man's ideal history. One has to lock the *manas* in a great seer, sage or ideal person. For this deep devotion is necessary. Without that none can become high ranking in the worship of Eeshwar.

A fully evolved one, a *jnaani*, would be able to see in his *aatma* through his inner eye the whole universe as having the same *aatma*. The whole of this world is *aatma*: there is nothing different from it. Whatever the potter makes of it, it is just the same clay. Without clay there is neither pot nor anything else earthen. The *jnaani* sees in his own *aatma* all things and beings.

As the wind blows everything and does not stick itself to anything, the *jnaani*, renouncing bodily and worldly comforts, becoming complete with the joy of the *aatma*, shines like a steady wick in the lamp. He thinks like a seer, a visionary and a *muni*. When the base (*upadhi*) is gone, he enters into the all-pervading *paramatma*. The man who is an *aatma jnaani* (one knowing the soul) contemplating on the ever joy-filled Supreme Soul and shedding the earlier qualities of the base (*upadhi*) in him merges in the feeling of all pervading joy. Such a person is called *jeevanmukta*, the one liberated even while alive.

All beings, right from the ant to the highest of all creations, as per the variations between themselves, experience *ananda*, supreme joy. As there is *ghee* in milk, in everything there is the divine essence, *brahma padardha*. Even worldly affairs are not different from the Supreme Being. The *jeeva* is attracted to the senses and the sense-dependent feelings. If extricated from them, and burnt in the fire of *jnaana*, liberated from the impurities of the base, the *jeevi* shines resplendently. The one shining in every one as the base, as the rising sun, dispels all darkness of ignorance. He who worships the allpervading, the one who is above the dualities like hot and cold, becomes eternal and all knowing.

Bhakti or devotion comes from *dharma, jnaana* from *bhakti* and *mukti* from *jnana. Dharma* is to offer *manas* and *praana* to Eeshwar. One who wants to attain *moksha* has to depend on Eeshwar for *dharma.* Only Brahma, the form of everlasting truth and joy, is the all-pervading. All deities are the aspects of that Supreme Being. The seeker of salvation, after performing worship as laid down, after attaining *chittashuddhi* becomes *aatma jnaani,* the one who knows the *aatma.* Since they are all inimical to the way of *dharma,* the six enemies and violence have to be given up. *Kaama (*desire*), krodha* (anger), *lobha* (niggardliness, avariciousness), *moha* (vicious attraction), *mada (*lust*), maatsarya* (avarice) are the *arishad varga,* the group of the six enemies. Only for those who give up these enemies deliberately, *tatwa jnaana* (knowledge of subtle philosophy) is accessible. After attaining *tatwa jnaana, aatma saakshaatkaara* (self-realization) is possible.

The prime objective of *yoga saadhana* is the restraint of the *manas.* Those who do not have any interest in bodily pleasures and physical comforts would be able to experience delectable bliss inwardly. One who holds his *manas* under control is more powerful than a king, or a warrior who wins a great battle. He is *mahaapurusha,* a great man. It is much easier to swim across the ocean than to hold the *manas* under firm control. Compassion is central to *sadhana,* practice. Self-love, 'myness' and egoism are the ways to damnation and *naraka.* The one who does not have *ahamkaara* (pride and 'myness'), the one who treats both joy and grief as equal, the one who is ever satisfied and ever happy, the one who is forgiving, understanding, the one who dedicates himself totally to Gd, the one who does not have any desires, the one who is above sin and merit (*paap and punya*), such a one alone would be able to realize God. He looks upon honour and insult, friends and enemies, as equal.

Jnaana (wisdom and knowledge) alone leads to

salvation. Without fire cooking is not be possible. Owing to ignorance (*ajnaana*) the pure *aatma* appears soiled. As the sun shines after the clouds disperse, *aatma* shines all by itself. The *jeeva* is more soiled than ignorance itself. Only *jnaana* makes a man pure. As things seen in a dream appear true and become unreal in the wakeful state, owing to ignorance this world appears full of love and hate. When ignorance is gone, it dawns on one that all has been an illusion.

Eeshwar is formless – above sense perceptions and above qualities like *bhakti* and compassion. Mere discussions of *bhakti* do not lead anyone anywhere. There could be no worship of the formless (*nirgunopaasana*) without the worship of the one with form (*sagunopaasana*). For acquiring the knowledge of *Eeshwara tatwa,* thinking of one with a form would be a kind of a prop. By keeping things like *mahima* (grace), *shakti* (power) *guna* (quality) in mind, if one worships, it becomes *niraakaaropasana* (worshipping of the one who is formless).

Upaasana could be of four kinds. The first is *Eshwaropaasana,* worship of Eeshwar. The second is the worship of the deity (*devatopaasana*). The third is the worship of powerful things like the sun and fire. The fourth is the worship of *dharmiks,* god-realized men. Worshipping the cow, the tree, the river, the mountain etc., is also worship. People of different occupations like the blacksmith etc., worship their tools. Lifeless things are assumed to have life. The early man too used to do this. In other forms of *upaasana* the lifeless are worshipped knowing full well that they are lifeless. This is called *jadopaasana.* (worship of lifeless things). Even this is not wrong, since some kind of inspiration could be derived by such worship.

We cannot see God. But when we understand His qualities, deeds, His power and His compassion, we realize that except by worshipping the one with form – *saakaaropaasana* – there is no use. When one

understands the various modes of worship in Hindu *dharma*, its greatness and unique quality become transparent and obvious.

Real worship of Eeshwar is the one, which follows that specific scheme, which dispels the darkness of ignorance. What makes the *chitta (*heart-mind*)* pure, sublime, elevated and clean is *upaasana*. As long as *chitta* has even a trace of impurity, it cannot reflect Eeshwar. If one takes the aid of a deity for purging, even that becomes *upaasana*.

While talking of the appearance or form of Eeshwar, the knowing-ones described Him in so many terms like *niraakara*, (shapeless) *nirguna* (without quality), *anaadi* (without beginning), and ultimately stated that He is *agochara* incomprehensible either for *vaak*, speech *or manas* (heart-mind-conscience). The various terms have to be clearly understood first. While construing that that which is not seen by the eye does not exist is not right. Air cannot be seen but it does have a form. So too are *sabda* (sound) and *gandha* (fragrance) etc.

It is not enough to repeat the word Bhagavan, Bhagavan: one should understand the meaning of Eeshwar before setting out on *upaasana*. What keeps the world going is the power of Eeshwar. All powers, which are there in this creation, are His powers, His energies. He, who could merge his own power and energy with that of Eeshwar, can comprehend Him. The unified sum of all the powers of all the worlds is Eeshwar. With this realized, He is known as one without form, without quality etc. When the *saadhaka* understands His deeds and power with a feeling of total devotion, he slowly attains perfection.

To know about the Creator, studying creation is necessary. To know the Destroyer, one has to understand the nature of deluge. The knowledge of the Destoyer is an aspect of the nature of Eeshwar. The effort to know with a determined heart and mind to

know the one without beginning and the one who is the reason for everything is u*pasana*. What is essential for *upaasana* is the determination to know God. Praying to God in a temple or on a riverbank is not *upasana*. The power of *Mother Kali* is endless. By *upasana* endless benefits worldly and supraworldly come. But this is not *upasana* of Eeshwar. Only when something is adored in *upasana* it becomes Eeshwar *upasana*. Then only it signifies taking pride in Eshwar. But if that pride comes, the *sadhaka* falls in illusion. If we worship *Mother Kali* believing that She is another form of Eeshwar and get the feeling in the heart, we realize that that is also a form of Eeshwar and so, real. The *upasaka* should not think there is no fruit for that *upaasana*. Just by such a worship of the one with form, we can know the power (*mahima*) of the one without form or *guna*, the all-pervading.

Deity is the one who gives commensurate fruit for all actions. The deities have enthralled men with the idea of impermanent comfort (*sukha*). For that reason, man lies dumped in horrible darkness of ignorance about his relation with Eeshwar. As long as yearnings for impermanent comforts and desires are strong, the *sadhaka* cannot know of the eternal comfort that Eeshwar gives. Either to see or know god, desires have to be renounced in the first instance. Worship with desire is *upaasana* of the deity, without desire is worship of Eeshwar.

The *sadhaka* falls in the delusion that the statue made of clay, metal or stone is Eeshwar. If created statues should be real, the kingdom one gets in a dream should be real too.

We cannot see Eeshwar in His natural form. For that reason, out of ignorance we make statues of deities and by worshipping them, we have our desires fulfilled. Such statues should become forms that have powers of His entire power. But they cannot. They do not have the all-pervading form and power of Eeshwar.

Man's own action (*karma*) gives auspicious and inauspicious fruit. Knowing that this power of action itself is deity, through *brahma* mentioned in Vedanta Shastra, *nirguna purusha* of Samkhya and the *nirvilkapasamadhi* of Yoga shastra, one can go up to his goal. Without *brahma saakshaatkara*, realization of *brahma* manifesting, everlasting comfort and the liberation consequent on *nirvaana* would not come. Through *upaasana* of deities, wealth and comforts would come. Because of that men are denied the great joy and comfort of *samaadhi*. With absolute concentration, desires are fulfilled. If one desires luxurious comforts, with the grace of such deities who give them, they can be obtained.

If one does not have desire in action, if such *nishkaamakarma* is performed, and if only gaining *brahmajnana* is the objective, the help of the formless, qualityless (*nirgun*) would be forthcoming. Worship without desire leads to *brahmasaakshatkaara*. When acts are without desire the acts themselves are worship of Eeshwar. With the desire of acquiring *brahmajnaana*, if worship is offered with no desire for luxury, comfort or affluence, it becomes the true worship of Eeshwar.

Whatever we do is *karma*. Karma is of two kinds: *sthoola karma* (macro-action) and *sookshma karma* (micro- action). If we intend going somewhere and go there it is *sthoola karma*. For this some energy of the body has been spent in the movement of limbs. If the journey is made only in thought without actually going there, only some mental energy is spent. The seeds of action born in the form of the concentration of *chitta* stay fixed for a long time. The *upaasana* of a deity is *upaasana* procedure mentioned in the Vedas. Eeshwar is desire-less (*nishkaama*). So, by worship without desire alone can He be reached. If one has desires, hopes and expectations, Eeshwar cannot be reached. Hindus do not ask for anything of Eeshwar, except salvation, *mukti*. Eeshwar, the eternal and everlasting, does not know giving any thing else. By merely uttering

the various qualities of Eeshwar and by reciting His various appellations, one does not get *jnaana* relating to Eeshwar.

Because of *raaga* (likes and attachments) and *dwesha* (hatred), auspicious and inauspicious, or welfare yielding and harm yielding deeds are generated. Karma is the fundamental reason for the birth of the world. For this reason, *avidya* (ignorance) has to be shed. If somebody is harmed, the person who suffered the harm has to think as to who is really harmed. Considered this way, there is no hatred generated. After *aatma* leaves only the *jada* (lifeless) body is left behind. There is no *chaitanya* (consciousness) in it. It does not feel fire burning it or foxes eating it. There could be no *avamaana* (slight, dishonour or insult) for that.

The act of merging one's own *aatma* (soul) with the *aatma* of the creation or the universe is called Yoga. A Yogi believes that he is in all living beings. When there is a crowd, the noise coming out is not the individual voices of the people in the crowd. This is yoga. When so many voices and tones merge and issue forth in the same rhythm (*laya*), only a single sound issues forth. This tune is yoga. Those, who can thus experience the *chaitanya* of all, know what yoga is. That consciousness is the soul of the creation.

Through *upaasana* it dawns that the relationship with the deity worshipped is *soham, sah eva aham,* He am I. The *saadhaka* knows who He is and who himself is. Then the relationship becomes intertwined, with hands and feet bound inextricably. As one's own power of experiencing increases, human beings experience this relationship. True yoga lies in merging one's own knowledge of his *aatma* with that of the universe. Trying adequately man can find in himself all the powers and all the actions that keep the world going. That is why man is known as a small *brahmanda,* a small universe.

Chapter XI

(Poorvajanma – Parajanma)
Previous life - After life

Is there a life prior to this one and another life after this? The one who wants to know this has to exercise his mind on these questions. Then it would appear that there are three lives: the one before, the present one and the one after. According to the deeds done in the past life, according to the nature of the person in that life based on the fruit of his actions and their standards, the body in the next life is designed and built. The good and the evil that a person does in this life are clearly known to that person. If one does good the fruit would be good, if one does evil the consequence bitter. Both have to be experienced in the life after. This every one has to accept. As per one's own deeds in the present life, one's future life after this is determined. Without anyone's help a person can have an idea of the life he would get in the next life.

The 'here' of the present life is the 'there' of the previous life. In the same way the 'after' of this 'now' is the future life. In the macro-body (*sthoola sareera*), there is another body too. That is the *kaarana sareera* (the causative body). As in the trunk of the banana plant, there are layers within layers, this threefold body shines in the current of worldly life. The build of the body, features, complexion, traits, nature, attainments, aspirations, social and financial status of a person are shaped as per the deserts of the individual in accordance with the deeds in the previous or earlier births. In the same way the body of the later birth takes shape as per the deeds in the current life.

The time from birth to death is called *aayu* or length of life. The *jeeva* in the body is without decay. With death, the tools (*upakaranas*) of the *jeeva* would die. Some say that the more meritorious the *jeeva*, the

longer would be longevity (*aayu*) of the person. But this is erroneous. The *jeeva* lives far, far away from the world. Sin or *paapa* does not touch *jeeva*. The *jeeva* comes here on to this earth only to suffer the consequences of evil deeds. The world is the field or place to experience the fruit of action. Those who earnt merit, the *punyatmas*, need not experience *karmaphala*, the fruit of action. That is the reason why the *jeeva* would be liberated only when the fruit of actions is fully experienced. Till such time it (the *jeeva*) has to stay in this world. Even those with a 'meritorious *atma*' (*punyatma*) have to live in this world like those who committed evil deeds. Only those who have experienced the fruit of their actions (good or evil) fully would be free from another birth. The one who does not have any further birth is great, the one fulfilled. Then the soul in the person would be eternal. Man commits sins and also does good deeds and earns merit. His evil deeds are punishable. As day comes after night, in a cycle one has to experience the fruit of good deeds and evil ones. One has to be born again and again if the fruit of action is not fully enjoyed or suffered. Those who have completed experiencing the fruit of action would be freed from the cycle of birth and death and would be liberated.

A statue made of the five elements, where would man go after death? Is death the end? For these questions the English answer that man experiences the fruit of all his actions in this very birth and death is the end. There is no need to say that it is all wrong. When one subscribes to the idea of Eeshwar, one has to accept rebirth also. Then one is also sure of the existence of *aatma*, the soul. When Eeshwar cannot be erased, His soul, Man and the Individual soul also cannot be erased. If there were to be no rebirth, Eeshwar cannot be stated to be the compassionate. If there were nothing like Eeshwar how does one account for the disparities among human beings? How does one come of a noble family and another from lowly one?

The truth of the matter is that when one does not exhaust experiencing the fruit of actions in one life, another birth ensues. The proof for that is that a congenitally blind one cannot see anything in this life. But all others are able to see well. Whatever may be the reason the blind one does not agree that blindness is the result of the evil doings in the previous birth. What one gets in this birth must be believed to be the consequence of the deeds in the earlier birth. Then another question arises. One who has been living a life of rectitude and righteousness may be suffering tribulations in this birth. Another, while doing all kinds of misdeeds, may be enjoying a very comfortable life. All this is a proof of the existence of an earlier birth. The one who is righteous would enjoy the fruit thereof, if not now, in some other birth.

Enjoying the comforts etc., of life or suffering tribulations, some people say is a matter of Eeshwar's grace. But this is not so. One's own character, traits, and tendencies (*pravrittis*) and *indriyas* (senses) make one behave and act in a particular way. Anger leads to harm. If one is avaricious, he acts in a way to steal others' money or property. *Ahamkaara* leads one to do deeds that are not liked by others. Thus the *pravritti* makes a man resort to certain deeds dictated by that. God or Eeshwar has given man the sense of right and wrong (discretion) and the one who uses his moral judgement rarely does evil. The soul does not die with death. If that were so, Eeshwar has to create many souls everyday.

Even when the body is gone, the *aatma* does not come to any harm. Even if the house is ruined, the sky above remains unaffected. *Aatma* does not kill anything. It is not killed by anything either. Hatred, *dwesha,* is responsible for unpleasantness and grief. There is a close kinship between hatred and death. For that reason, hatred has to be shunned very deliberately. There is grief and joy for the *manas* but not for the *aatma. Aatma* like *vaayu* is pure and

unaffected. But enticed in Eeshwar's *maaya* we would be experiencing joy or grief. *Maaya* is also called *avidya, viswamohini* and *anaadi*, ignorance, the world-enticing and the one without beginning. Just by birth the *jeevi* is bonded to *avidya* or *maaya*. Then it becomes a worldly bond.

Manas, buddhi and *ahamkaara* aid the *jeeva*. The fruit of one's actions has to be enjoyed or suffered by the doer alone. While taking another birth, the *jeeva* having connection with the *manas* etc., takes the responsibility of taking a body. Unless the j*eeva* becomes extinguished by liberation, it has to go on taking several births one after another. It is the body that is the root of all grief. *Sareera* is the reason for *samsaara,* family or the world. Karma is of two types: *paapa* and *punya*, good and evil. The more his merit, the more would be one's happiness. The more one's *paapa,* the more would be his grief and tribulations. Like day and night they recur in a cycle. Unless these are fully undergone and experienced there is no salvation.

For the *jeevi*'s *sareera,* body, *aatma* is the doer. The *sareera* with no *aatma* does not have grief or joy. For the five sense-dependents, *tanmaatras* (*sabda, sparsa, roopa, rasa, gandha*) there is no *jnaana*. It is quite certain that *aatma* is the doer for the body. Without *aatma* the body does not have either grief or joy. *Aatma* departs alone: the body does not follow it. So it is impossible to punish the *aatma*. In every body God lives in the form of *aatma*. The *jeevatma* is only an aspect or *amsha* of *paramaatma*. As there are many types and kinds of *paapa*, the punishments therefor are of many kinds and many types. So too is *punya*, merit.

To distinguish *paapa* and *punya*, the human heart is the weighing balance. Joy for acts of merit and grief for misdeeds are born out of the human heart itself giving him the fruits for his two kinds of deeds. Those who understand that save themselves from misdeeds, or evil actions. Accordingly, the thoughts relating to

good and evil and the experience of the fruits thereof occur in this very world. The five elements are the compounds of atoms. The atom is indestructible. So too are the five elements. The dead body merges in the five elements. The body one wears now is made of the atoms of another body quite some time ago. The man in you is the fruit of another *jeevi*'s action in the past.

Aatma (the soul) is *purusha, sareera* (the body) is *prakriti.* As long as the soul does not come into the body it is beyond *vaasanas*. The moment it comes into the body, it is entangled in *vaasanas*. The greater the liberation from *paapa*, the nobler the soul becomes. The soul too has the possibility of attaining higher state or sinking low when it is associated with a body. For example the soul of a *dharmik*, a righteous man living a life of rectitude, is nobler than that of a person with a history of evil deeds. Though in the early stages the soul is without quality (*nirguna*), when once it comes into a body it becomes *saguna* (with qualities). Till it is free of the body, it also experiences the fetters of evil deeds.

It is very difficult to evolve from the beast into a human being. More difficult it is to evolve from a human being into a perfect human being. For a human being attaining divinity is not so difficult as attaining the condition of a perfect human being. By performing deeds of great merit and of auspicious nature, man may become a god but without more effort he cannot become a true, perfect human being. One cannot reach the pavilion of salvation without renouncing all expectation and hopes of all kinds of luxury and comfort. Owing to acts and deeds with desire, the way to salvation becomes harder. After enjoying joys and comforts in *swarga*, the *jeevi* shall have to come back to this earth again. For that reason, perfect human beings or *mahatmas* do not ever think of the joys of *swarga*. *Swarg*a is only a place for enjoying the fruit of good deeds but certainly not for all

time. To attain the condition of a real, perfect human being, one has to control the domination of the senses. One has to subdue and win over the six enemies; purge the conscience, and cultivate *samadrishti* (an attitude of looking at all with a sense of equality) and the shedding of 'myness'. Besides these the person should have qualities like *shama (*restraint of the sense organs), *dama* (self-control), *titiksha* (patience and endurance), *samadhaanam* (tranquil attention), *shraddha* (concentrated attention), *uparati (*abstention from sense gratification).

Though human birth has been attained, man does not have a natural urge or desire for *moksha.* The most important requisite to attain *moksha* is shedding the *vaasanas.* The *Jeevi* must suffer tribulations consequent on his indulgence in *vishayabhogas*, the luxuries of the enjoyment of *vishayas.* Till such time, even for a yogi, or the one who wins his senses, attaining *moksha* would not be possible. Salvation comes easily with *sat saangatya,* the company of great men. But that company is not easy to get. The *saadhus, sants* and God-realized live in seclusion and they shun disturbance. Most of the time it is difficult to identify them. They do not allow any one to be very near to them. It is difficult to win their hearts. But to cross this ocean, the boat of the great men's help is essential. The *aatma* of the *dharmik,* going slowly and gradually higher, reaches the stage of attaining *moksha.* Unless one tries hard for a very long time this is not possible. For the soul there is neither *swarga* nor *naraka*: Only it can soar higher or sink lower. As per their state they get into a commensurate body.

It is not possible to research into the place one would be born in the next birth. For that reason many do not believe in rebirth. We cannot see the previous birth or the birth to come later. These have no proofs, these have to be believed in intuitively on the basis of personal qualities. If this is not believed in, there

would be no faith in the concepts of *paapa* and *punya*. If one shirks from evil, it is because of the fear of consequences. Though the body changes, *aatma* would just be the same in the later birth for it takes forward the *vaasanas* with it into another body in another birth. Individuals and their states and conditions in this life differ because of the differences in the *karma phala* (fruit of individual deeds). Good deeds of the body lead the soul to a higher stage and bad deeds lead to a lower stage in its evolution.

Chapter XII

(Aatma bodha)
Self-realization

Aatma bodha means knowing one's own self. If one knows one's self, one would be able to know God also. Unless we know ourselves first, we would not be able to know God, however hard we try to. To know our selves, we have to know the *tatwa*, nature of *aatma*, *manas* and *buddhi*.

As the sun is the doer, *karta*, for the earth, for *jeevi*, the highest and the most important, the master is *aatma*. Owing to the sun's rays alone, all living beings are able to carry on their activities. In fact the sun does nothing. In the same way, *aatma* in the human body, like the sun, shines as the *karta*. By its shining, by its radiance, the senses go on performing their functions. Now we have to know whether *aatma* is with form or without form, *saakara* or *niraakaara*. Then, we have to know where and how it is situated in the body. The thing said to be *aatma* has limits. But it does not have a shape or form comparable to anything. Different individual *aatma*s are alike. Though they are like so many pictures on a paper, they are all based on the paper. The *aatma* is one and the same in the whole universe. After studying about *aatma* for some length, we realize that it shines like a flame of fire. Since *aatma* exists, *paramaatma* also exists. That is Eeshwar. The unique form of *aatma* is Eeshwar. So, with sufficient effort we can see it. Many a God-realized has seen it. Many more would. So there is no doubt about *aatma* having form. Through knowing the *aatma*, we can know *paramaatma* and see God.

Many wish to know whether *manas* and *buddhi* have shapes or forms. *Manas* is not all-pervasive. It is confined to limits. So, it is a thing. Some say this is my *manas* and that is your *manas*. The deeds of two people are different. So is the *manas* in each. So it is

with form, *saakaara*. If *manas* does not accept the quality of pervasiveness, it cannot be called a thing. Then we should conclude that it is the quality of a unique thing to be pervasive. Generally, without the aid of *sthoola indriyas*, nothing can have a shape or form. So we do not understand the shape of *manas*. When one understands the meaning of the word *aakaara*, there would be no problem. Though the *manas* is different from *sareera*, it is not situated in any part of the body. Being like that would never be possible. That is proof enough that *manas* does have a form. It also shows that its functions and deeds are different.

Buddhi too is not pervasive. That too has limits. So that too is a thing. It would not be the same in all human beings. It varies from person to person. Those who have less of it are called dull-witted. If it is located in a single place it can be called having a form. Everyone knows that it judges what is good and what is bad. Both stay in the mind. In the living body, *buddhi* is like a mirror.

Only through *pranava mantra* the three activities of creation, sustenance and destruction are carried on. The deity of this *mantra* is *agni* (fire). The Hindus believe that only through the power in this *agni* the wheel of life rotates. But they do not feel that the power in fire does not have conscience. For the Hindus the objective or goal is the power in *agni*. That *is brahma*: its quality is *chaitanya* (consciousness).

As long as the finger is attached to the body it has *chaitanya*. When it is cut off that becomes *jada*, lifeless. The entire universe is the body of a single *chaitanya*-filled *purusha*. That is the basis of various diverse powers. *Agni*, *vaayu*, rivers, mountains etc. are all limbs and organs of that body. When one realizes that *agni* is not different from the *chaitanyamaya purusha*, one knows it has *chaitanya* in *agni*. The one who thinks that *agni* has no relation with *purusha*, thinks that *agni* is a lifeless thing (*jada padardha*).

Aatma, though pervasive, shines with effulgence only in pure mind-intellect - *nirmala buddhi.* The ignorant ones think that *aatma* is engaged like the senses engaged in their individual functions. The moon appears to be moving but it is the clouds that move. As human beings go about their work according the the movement of the sun, the body, the senses, *manas* and *buddhi* depending and inhering the *aatma,* go on performing their functions.

Affection, desire, comfort, joy and grief etc., are all generated in *buddhi,* and not in the *aatma.* The reason is that the *aatma* would be in a state of *sushupti* (Sleep). But *buddhi* would not be in that state. During that time, there would be no affection-desire. Just as the quality of the sun is radiance and heat, truth, consciousness, joy, permanence and purity are the qualities of the *aatma.* Because of the existence of the *aatma,* the aspect or *amsha* of *chaitanya,* and the interaction of *buddhi* and *vritti, pravrittis,* feelings like We do" "We know" arise in the ignorant.

There are no distortions or angularities (*vikaaras*) for the *aatma.* Under no circumstances can *buddhi* urge the *aatma.* So, the *jeevis* knowing the compounding things are enthralled in the feeling that they are *jnaanis* and they are *drashtas* (seers). A rope when mistaken to be a serpent arouses fear. When it is known to be only a rope the fear is gone. In the same way if one thinks that there is *jeevajnaana* in the *aatma,* there is fear. When we realize that we are not just *jeevis* but part of the *paramaatma* all fear vanishes.

Aatma illumines the senses like *manas* and *buddhi.* Lifeless *indriyas* cannot illumine *aatma.* The lamp illumines things around but things around do not illumine the lamp. A lamp does not need another for illumination. When the *aatma* knows its real form, it does not need any other *jnaana.*

All visible things that arise from ignorance are like bubbles that disappear the next moment. The one

above all, that pure *brahma* are we. This is not our body. The body is not 'we'. We are different from the body. Bodily comditions and qualities such as birth, old age and death are not in us. Even the senses are not our own. For that reason we have nothing to do ultimtely with the senses though we have to experience the consequence of their deeds.

There is nothing like our *manas*, and so there are no *manas*-related activities like grief, affection, hatred, fear etc. "We are without impurities: we are the pure *aatma swaroopas*, part of the *paramaatma.*" This is a famous statement from the Veda. That which is without quality and without actions, that which is eternal and everlasting, *aatma* are we. We are always free. We, like the sky, are within and without everything. Before the individual who thinks of himself as *brahma* all visible things disappear. For the *paramaatma* there is no distinction between the knower, the knowledge and the goal of knowledge.

When the *aakasha* (sky) is in a pot it is called *ghataakasha* and so according to the container. When the pot is broken, all sky becomes one. There are no different skies if there are no different vessels. When all *upadhis* (vessels) disappear *paramaatma* alone remains. So many vessels, bodies etc., which are *aashrayas* or *upadhis*, are attributed to the Supreme Being, *paramaatma.*

When paddy is pounded the rice grains come out. If by a *kriya* the *paramaatma* encapsulated in a body is separated in imagination, the real, pure, effulgent form of God becomes manifest.

As heat lives in *agni*, the everlasting takes residence in the *aatma.* That means the *aatma* is us. When we say 'we' it should not be construed as different. We are <u>that</u> and *that* is us. We are nothing – everything is <u>that</u>, everything belongs to <u>that</u>.

The form of man inspired by the breath in the form of *vaasanas* experiencing the grief over the births is

beyond words. Name, form, memories are all forms of *praana*. These through *vaayu* (breath) cause birth again and again. 'This is mine' – 'this is not mine' – these are the illusions that are the reason and cause for the earthly bonds. With the feeling that everything is *brahma* it is salvation. When we say 'We' or 'our' there is nothing different from the *aatma*. The techniques and the ways of that realization are in us. Even so, there is no escape from experiencing the earthly bonds. This cannot be gainsaid.

Chapter XIII

(Tanmayatwam)
State of absorption in the Supreme Being

Hinduism believes in *ashrama dharmas*. Every *ashrama*, stage in life, is meant for a specific kind of activities. In human life one has to be engaged in the activities specified for that stage. For practising yoga, the appropriate stage is old age. It does not however mean the young should not practise yoga. Old age suits yoga best since at the stage evil thoughts are less likely. Man's senses are on the wane. But there may be some, who can restrain their senses even in youth and be perfectly eligible for yoga.

Yoga means attaining the state of absorption in the Supreme Being. Unless the feeling of absorption gets settled in the mind, yoga would not be possible. Among the conditions relating to yoga, the most important is the breaking of the *shat chakras*, six circles. Without this the rest of the practices do not yield fruit. If that is done at least once, the ability of obtaining the power to rule a golden kingdom comes. These *shat chakras* are the essence of yoga. By achieving this, one becomes eligible for seeing the manifestation of the Supreme Being. But in the restraint in the *vrittis* (natures, desires and instincts) even if there is a whit of lapse, it becomes futile.

Now one has to know what *shat chakras* are. Then, if one has eligibility, one should try to break them. Then, and then only, their need and importance would become clear. In the *jeeva sareera*, there are *manomaya kosa* with the base of *annamaya kosa*, *praanamaya kosa* on the base of *manomaya kosa*, *vijnaanamaya kosa* on the base *of praanamaya kosa*, and *ananda kosa* on the base of *vijnaanamaya kosa*. This state goes about in four stages. The first is

viswaavastha. In this state, the body goes on driving it. That is the *chetanaavastha* of the *jeevi.* The second is the *taijasavastha* that is the state of dreams. The third is *praajnaavastha,* the state of sleep. The fourth is the *brahmaavastha* – Here one should remember that this *brahma* resides in the *jeevi* in all *avasthas,* states. The four states can be achieved by 'a', 'u', 'm', *aum* or OM. The air circulating through the *naadis* (sunbtle vessels) is called *pancha vaayus,* the five-airs. The most important of these, *sushumna naadi* starting from within spreads up to the roots of the hair in the scalp. *Jnaana* entering this *naadi,* stays in the lotus-shaped cave in the inner space which is full of bliss. It is here that *bhooh* and *bhuvah* natures are situated. After breaking the six *chakras,* the *sushumna* has to be led into the *aatma* and merged with the delectable bliss of the Supreme Being. That merging qualifies to being called *shatchakrabedhana,* breaking of the six *chakras.*

There are two types of yoga, *kathina,* hard, and *sarala,* simple. The latter is natural and more efficacious. The former becomes training both for the body and the mind. The latter one is training only for the *manas.* When the *manas* is trained, there would be no need to train the body at all. The hard yoga is *kumbhaka, vikumbhaka, anumeena, vutkraanti, daarghi. Sarala yoga* is *satya* (truth) *sat* (substantial) and *nirvikaara* (without angularities). (These terms in Yoga relate to breath-control and manipulation and as such need to be explained and demonstrated by a competent *guru.*)

Sarala yoga is within the reach of the common man. The other one is not easy for all. For the *sarala,* simple, yoga, one need not retire into a forest. There need be no physical hardship. Just by holding the *manas* under strict control and leading it along the right path, simple yoga bears fruit. If one learns to make the joyous Supreme appear in the mind, there is no need for pilgrimages, bodily hardship and fast-

ing. Thinking of and along the right and acceptable things as per the *guru*'s teaching good fruit can be obtained. When the *manas* is pure, when the mind is tranquil and purged, all places of pilgrimage appear in the *saadhaka's* own mind. All the places of divine worship in heaven and earth are in the human body: the Ganges in the nostrils, Jamuna in the face, Vykuntha in the heart, Varanasi in the brow, Haridwar in the navel etc. Vykuntha is that city where there is no restriction of any kind or fear to enter. The root of fear is sin. The sinner is always narrow-minded. For one who is free from sin there is no fear at all. Always pure, he is ever ready to enter Vykuntha.

Vykuntha is situated under the heart where the *naadis* Ida and Pingala have the confluence. It is also the confluence of the sun and the moon. A bath in the confluence would wash away all sin. Ida is said to be *aatma jnaana* (self-realization) and Pingala *viveka* (discrimination or sense of judgement.). From discrimination or sense of judgement self-realization emerges. Leading the *manas* along Pingala, slowly by *nivrutti* (release), it should be merged with Ida. Where the two have a confluence, where *aatma jnaana* and *viveka* come together and become one, there the *manas* has to be bathed. This gives great fruit. After achieving *aatmajnaana*, yoga comes naturally. The fruit of yoga is achieving the knowledge of the self. For getting the knowledge of the spirit, yoga practice is necessary. For this renunciation of home and living in a forest are not necessary. Just by following certain rules and principles, *aatmajnaana* and the fruit thereof would come. This is called *saralayoga*. For this solitude is essential. All *vriitis* (desires and instincts) have to be restrained. The rules are as follows:

1. A discontented man can never make anyone contented. Only the contented one can give happiness to all.
2. The tongue is accustomed to tell falsehood often: so it has to be controlled.

3. Delay and laziness are at the root of all untoward (acts and) occurrences. So, these have to be controlled with every effort.
4. This world is the place of testing: judging *dharma* and *adharma*. So everyone has to consciously act with discrimination.
5. There is essence in all *dharmas*. In all *dharmas* there is underlying truth.
6. The poor have to be given charity, not the rich.
7. The company of the good and the righteous is *swarga*: the company of the wicked and evil is *naraka*.
8. *Mokshapraapti* (Attaining salvation) is caused by *aatmajnaana*, charity to the good and deserving and being happy.
9. The one, who knows the *dharma* of *shastra*, one who has knowledge of what do, but does not act according to it, is baser and meaner than a sinner.
10. For every action, the base must be *dharma*: otherwise it cannot be accomplished.
11. None ever should be subjected to violence. None should be hurt with any kind of intention, good or bad, at any time.
12. The one who does not wash away the dirt of *paapa*, the one who does not have restraint, the one does not have love or affection for truth, would be the stained and soiled, though he wears saffron-coloured clothes and is a *brahmacharin* (celibate).
13. As rain pours into a house without roof, into the *manas* without *chinta* (thought) the enemy group enters.
14. The *paapi* forgets everything in this sympathetic universe. When he remembers his evil deeds immediately penitence wakes up.

15. Self-criticism is the way to everlasting life. Unlawful thoughts are the way to death.

16. Even the worst enemy does not do the harm done by the *manas* going the wrong way.

17. As a honeybee takes the honey without hurting the flower, you too should acquire knowledge without allowing *paapa* to touch you.

18. The one who is ignorant thinks of things like 'my' son, 'my' riches etc. Thus doing he experiences tribulations. There is no truth in that. How could sons or riches be his?

19. Only a few reach the other bank. Most, following *dharma* blindly, would be running around on this bank only.

20. The one who wins a lakh of people in a battle is not a victor. He is the victor who scores a victory over himself.

21. Being complacent that *paapa* wouldn't touch, no one should be confident. If allowed, drop by drop water would fill a whole pot.

22. None should be spoken to harshly. If spoken, harsh words would have to be listened to. If you strike, you have to bear strokes too. If one makes another grieve, he has to come to grief himself.

23. The one who could not be a victor over his own *vaasanas*, though wearing matted plaited hair, going about naked, smearing himself with sacred ash, lying on the floor and whatever other *saadhanas* he does, cannot become pure.

24. Before preaching, practice yourself what you preach. The one who wins himself first can win others. Subduing one's own self is the most difficult.

25. *Paapa* and *punya* are of our own doing. One cannot make another pure.

26. The world is like a bubble, like a mirage. Death cannot look at one who looks on such a world as mean and worthless.

27. He who controls anger that goes on increasing like inexorable tribulations is the competent charioteer

28. Through love win anger. Through auspiciousness, win the inauspicious. Through selflessness win selfishness. Through truth win untruth.

29. Listen to the *guru*'s teaching and follow it with the *manas*.

30. Don't utter unnecessary words. Those who talk much would utter falsehoods. Speak as far as it is necessary only for peace.

For yoga discipline, concentration is essential. When in concentration (*ekaagrata*), *jeevatma* and *paramaatma* are made one, there would no difference between the two. Then the *saadhaka* would become a true yogi. Eeshwar can be realized not by yoga alone but even by devotion. Through *bhakti* one can merge himself in Him. That merging is also called *samaadhi.*

Samaadhi is firmly placing *manas* in *brahma.* The unification of *jeevaatma* and *paramaatma* and such other things are fruit of *samaadhi* yoga. When *chitta* is stable and the *manas* is in the *aatma* without awareness, the condition is called *samaadhi.* That condition is called yoga where through the inner consciousness (*antahkarana*) the *aatma* is seen and thereby in *aatma*, one feels contentment, the benefit of *buddhi* and the capacity to transcend the senses. In this condition there would be no lapsing from *aatma tatwa.* When this condition is attained the *saadhaka* does not think of anything else as a benefit and no grief of any kind would affect him. This condition is yoga. It involves the control of mind restraining it from straying always concentrating on its subjugation to the *aatma*. Yogis who are free from the *rajoguna* and

tamoguna, subduing the *manas*, easily achieve *brahmasaakshaatkaara*, and thereby enjoy the most sublime comfort and joy. He would be able to see *brahma* everywhere by seeing everything in Him and Him in everything.

Samaadhi means the state or feeling of absorption in the Supreme Being. When *jeeva* reaches a condition where the external senses are held static, and when he is not aware of the external world, he is stated to be in the state of *samaadhi*. First the *chitta* has to be brought under control and then the senses. Then, the *chitta* has to be diverted from the dictates of the senses and turned towards *nishkaama*, a condition where there is no wish or desire at all beyond the ultimate reality or the Supreme Being. All time has to be spent in contemplating the *aatma*. The basis of yoga is the observance of *dharma* without any desire: *nishkaama dharma paalana*.

Aatmatattwa is a limb or organ of yoga. That is the form of its fruit too. When *tanmayatwa* is achieved there is no need for any thing else like worship etc. When that state is achieved all attention would be concentrated on the goal alone. Except God realization there is nothing in his thought, mind or heart. Gradually he loses himself in the supreme goal of *tanmayatwa*.

With this, any work undertaken would bear fruit. As the intention and effort, *bhaavana*, so the success. Without concentration, *tanmayatwa* is not possible to achieve. For all these – *tanmayatwa, ekagrata and phala siddhi* (getting the fruit) - faiṭh is essential.

At the time of creation, God created *maaya* first. This *maaya* is there in the form of cause and deed in the knower, the thing to be known and knowledge and also in the three *gunas*, *sattwa*, *rajo* and *tamo*. This *maaya* has two powers: one its capacity to envelope and the other its capacity to distort (*vikshepa*). Because of the first, man unable to realize God thinks that he

is independent. Because of the second, the *jeevi* thinks of what is eternal and true as inconsequent and what is inconsequent as real and everlasting. Besides that he forgets the existence of God and remains entangled in earthly things.

The breaking of *shat chakras* in the *tantric* way

(See the diagrams in the appendices)

Sushumna is unique in that it has the three *gunas*, in that it has the form of the sun and the moon and it is pure. It is located between the two *naadis* - Ila and Pingala. It is the shape of the four-leafed. It extends from the lotus of *mooladhaara* up to the *brahmarandhra*, from the bottom to the top of the head. Round this, in the bottom, genital organ, umbilicus, heart, throat the mid-brow, head, in that order are the *chakras* or seven lotuses: *mooladhaara, swaadishtaana, manipoora, anaahata, vishuddha, aajnaa, sahasraara*. In the middle of this *sushumna* there is a *naadi* called *vajraa* that shines like a diamond. Inside that, again, there is the *naadi* called *chitraa* like a strand in a spider's web. It has the form of the sun and the moon along with the three deities – Brahma, Vishnu and Shiva. Since no one has the purest of pure knowledge, no one is able to know or see this. In this *chitraa naadi*, there is another called *brahmanaadi* shining effulgently like the smallest garland of lightning. There is a small hole in this called *brahmarandhra*. There is *sahasraara padma* in that *naadi*, Through this nectar would be flowing through a small hole to *sahasraara padma*. Yogis drink that nectar through the *kundalini* in the lotus of *mooladhaara* and enjoy the bliss of great *siddhas*.

Mooladharachakra is at the bottom in the *aasana*. This has four petals, the radiance of the sun and its face is turned down. *Saadhakas* while contemplating have to have their face upwards. In the four petals of the *chakra* there are four letters (also called

beejaaksharas, or mystic letters), 'vam', 'shem', 'sham', and 'sam'. In the middle of the square there is *prthivi chakra*, which is radiant and yellow-hued. It has eight cones. In the middle there is 'bham' which is *prithvi beeja*.

Along with that there is *lakshmi beeja* also. The controlling deity for that *chakra* is Indra. By his side, the four-faced Brahma, the creator goes on with his creation studying the four Vedas. In that *chakra* there is the blood-coloured four-armed Dhakini with the power of the twelve *adityas*. At the beginning of the *vajraa nadi*, there is a *peetha*, seat called *kaamaroopa*. On that there is the triangular *yantra* (mystic, tantric shape). *Kandarpavaayu* emanates from that, holds on to the *jeevaatma*. In this triangular *yantra*, like the moon in *saratkala* (pre-winter), the *swamyambhoo* (self-born) stays in the form of *linga*. Near that *linga* there is *brahma naadi* coiled in three and a half coils. Almost leaning on that *kundalini* lies in sleep. Mahaamaya, in the form of lightning, goes on humming there like a bee. She is *sabdajanani*, the mother of sound. She is the power that keeps beings alive through inhalation and exhalation. This *kundalini shakti* is the *paramakala* in the human body. This power irradiates the entire *triguna*-based and the *amsha*-formed universe.

Swaadishthaana chakra is at the base of the genital. This lotus of six petals is red. In the six petals the letters 'bam', 'bham', 'mam', 'yem', 'ram', 'lam' are there. In that there is *varunadevata chakra* in the shape of a lotus. In this *varunadevata*, the one with the *beejaroopa* of 'vam' is there with *saratkala* moonlight, wearing half-moon with an alligator mount. By the side of that deity there is the yellow-clad Narayana with twenty-four qualities. The *shakti* in this *chakra* is Rakini in the form of Lakshmi.

Manipoorachakra is at the base of the navel. This is a ten-petalled lotus blue in colour. In these ten there are ten letters: 'tam', 'dam', 'nam', 'tam', 'tham',

'dam', 'dham', 'nam', 'pam', 'pham'. In the middle of that lotus there is 'tam' - the triangular *agni beeja*. Enveloping it there is a field in the shape of a reversed swastika. The *agni* deity there with four arms, cloud-mounted, shines like sun with red radiance. Right by his side is his favourite deity, the destroyer, Mahaakaala. The power in that *chakra* is Lakini. Her complexion is black.

Anaahatachakra is in the heart. This is twelve-petalled and the colour of saffron. In the twelve petals there are twelve letters: 'kam', 'kham', 'gam', 'gham', 'dam', 'cham', 'chcham', 'jam', 'jham', 'mam', 'tam', and 'tham'. In its centre in a hexagon, in smoke gray, there is *vaayu mandala*. In it there is the deity with *vaayu beeja*. She is black hued with a beast mount. In this *beeja*, there is in a hue of pure white like a swan, Eeshana the one who graces one with fearlessness. The power for this *chakra* is Kakini. In this power there is Mahadeva in the golden-hued *baana linga*. Above it there is a *kalpvriksha*, the wish-fulfilling tree. Underneath, on the diamond pedestal there is the *jeevatma* in the form of a swan. The *saadhaka* should stand here and contemplate on the deity indicated by the preceptor. Thus worshipping one gets *aatmadarshana*, the vision of *aatma*.

Vishuddhachakra is in the throat. The colour of this is smoke-gray. It has sixteen petals. In these are the letters 'a', 'aa', 'e', 'ee', 'u', 'uu', 'ru', 'ruu', 'lu', 'luu', 'ye', 'yee', 'ai', 'oo' 'au', 'am', 'aha'. (These are called *swaras*, vowels, as distinct from consonants listed earlier.) In this lotus, the one wearing white clothes and the one bearing a globe like sky-orb is on an elephant mount. In this *chakra* there is 'a' deity who is swan-shaped, holding a rope and elephant pin, the two-armed giver of security. Beside that there is the five-faced, three-eyed, ten shouldered Eeshwaragauri. There, resides also the nectar loving Sakini *shakti*, the one yellow coloured and four armed.

Aajnachakra is between the eyebrows. This is the spot to be concentrated upon in contemplation. This is white and two-petalled. In these petals there are the letters 'ha', and 'ksha'. This is the place where the Ila and Pingala *naadis* have made the *kshetras*, places of pilgrimage of Varanasi, Varuna and Asi. In this lotus Hakini *shakti* the one with white complexion and six-faced resides. In her four hands there are a book, a skull, a *damaruk* and a string of beads. By contemplating on this one acquires *brahmajnaana*. In this lotus *manas* and *trikona yantra* are located. Here is the spot of ultimate destruction. Shukla, the three-eyed Mahaakaala, is there shining as a *linga*. This Shiva is renowned as *arthanareeswara*. After getting the knowledge of this *aajnachakra*, the *jeeva* gets *advaita bhavana*, the realization that that there is only one, and no two.

Antaraatma stays eternally a little above like a flame and the one full of radiance. Above that there is a half-moon shape, and above that in the form of a *bindu* (a dot) the *naada* of OM, and a Shiva linga the shape of Shakti. Over that OM there is the sky above and the earth below with the propless Supreme in between. And again, it is the *laya sthana*, the place of merging of *sikharavaayu* called *mahaanaada* with two arms. Above that *aajnachakra*, before the *naadi* called Sankhini in the sky there are two spots like *visarga*, like this (:), a *dot* above and a *dot* below.

Underneath, like the full moon there is the thousand-petalled lotus face down with *kesarams*, stamen, with the radiance of the rising sun. In that there are fifty mother letters in their place. There, the blemishless moon is located. In that moon in the shape of a lightning a triangular *yantra* is situated. In this *yantra*, there is the most secret place of great joy, *chidroopa sthana*. There shines *paramaatma*, the *parama*, Shiva effulgently. He is the one who gives the immense bliss of yoga and all auspiciousness. He is also called *paramahamsa*. It is here that the *kailash* of

Shaivites, the *gauloka* of Vaishnavites and the *mahaashakti nivaasa* (residence of Maha Shakti) of Shakteyas are located. In that thousand-petalled lotus, from the bliss filled *parampara*, the stream of nectar flows down. This *parampara* (series or stream) has the red radiance of the early sun, it is miniscule, pure, ever-shining without waxing or waning, with its face downward. It is won by the *chandra kala* (radiance of the moon) called *Ama*. In it, the size of a thousandth part of the end of a strand of hair, there is *nirvaana kala*, a favourite of human beings. It is renowned as *kundalini*. In that *nirvaana kala*, there is the effulgent Shiva *linga* and in the *linga*, the fruit giving *nirvaana shakti*. In the middle of that *shakti*, the yogi, the one who is the object of contemplation for the highly evolved, and the bliss filled *tureeya brahma* stays.

With the eight forms of *yoga saadhana* and various forms of *tapas* (spiritual contemplation) like *yama*, *niyama*, *aasana*, *praanayaama*, *pratyaahaara*, *dhaarana*, *dhyana*, *samaadhi*, the yogi achieves several capabilities. These are long life, ability to travel in the sky, the ability to disappear at will, the ability to migrate into another body, the ability to see what happens in another place and in future, ability to see the past, present and future. Besides these he gains the eight *siddhis* (accomplishments): *anima* (the ability to become very small), *laghima* (the ability to become light and travel in the sky), *mahima* (ability to grow into desired size), *praapti* (the ability to have everything in one's own hand), *praakaamya* (the ability to go around at will), *eeshatwa* (the ability to lead, govern), *vasitwa* (the ability to subdue and hold everything in one's control), and *kaamaavasaayitwa* (becoming one without desire, after having every wish fulfilled).

Without *bhakti*, however high one may go with his *purushakaara*, (human endeavour), the danger of his downfall would be imminent. Even while one is on the topmost rung, sometimes there would be a lapse

of faith or the darkness of despair. But when one has devotion to god, there would never be loss of faith. Then the yogi attains salvation very easily. Concentrating all the attention and restraining the *manas* from straying from the object of contemplation leads to *tanmayatwa*. *Tanmayatwa* alone leads to freedom from fetters and the attainment of *mukti*, salvation.

Chapter XIV

(Saaroktulu)
Pithy sayings

Sishya: Who was there before the creation of the earth?

Guru: The five elements - Eeshwar

Sishya: Who created the earth and the living beings?

Guru: Eeshwar.

Sishya: Who increases the creation?

Guru: Brahma.

Sishya: Who is Brahma?

Guru: The power of Eeshwar.

Sishya: Who rules the creation?

Guru: Vishnu or Narayana.

Sishya: Who is Vishnu?

Guru: Eeshwar's power.

Sishya: Who is the destroyer of all creation?

Guru: Maheshwara, Mahadeva.

Sishya: Who is Mahadeva?

Guru: Eeshwar's power.

Sishya: Who is Brahmani?

Guru: Brahma's power.

Sishya: Who is Lakshmi?

Guru: The power of Vishnu.

Sishya: Who is Durga?

Guru: The power of Mahadeva.

Sishya: Who is the one who rows us across the oceanof this life?

Guru: Eeshwar.

Sishya: What is a bond?

Guru: Attraction to desires.

Sishya: What is *mukti*?

Guru: To have no other desire except that of merging in Eeshwar.

Sishya: What is the most horrible *naraka*?

Guru: Our body.

Sishya: Where is *swarga*?

Guru: This very earth is *swarga*, if desires die.

Sishya: How can the earthly bond be severed?

Guru: By attaining aatmajnaana.

Sishya: What would give mukti?

Guru: Aatmajnaana.

Sishya: What is the cause for naraka?

Guru: Discrimination against women.

Sishya: What is the way for the attainment of swarga?

Guru: Ahimsa, non-violence.

Sishya: Who is the enemy of Man?

Guru: His own senses.

Sishya: Who is Man's friend?

Guru: His own senses won over.

Sishya: Who is *daridra* (the one who is the lowest of the low in possessions)?

Guru: The one who is niggardly and greedy.

Sishya: Who has *aishwarya*, the highest affluence?

Guru: The one who is ever contented.

Sishya: Who is *jeevanmruta* (the one dead while being alive)?

Guru: The one who does not make any effort.

Sishya: What is *maaya*?

Guru: Excessive love and attachment.

Sishya: Who is the blind one?

Guru: The one ravaged by lust.

Sishya: What is Death?

Guru: Disrepute is Death. Man is immortal.

Sishya: What is the everlasting ailment?

Guru: *Samsara* (family).

Sishya: What is the cure for that?

Guru: Being unattached.

Sishya: Which is the most important place of pilgrimage?

Guru: Pure *manas*.

Sishya: What is to be renounced?

Guru: Money and avarice.

Sishya: What is worth listening to?

Guru: Discourse on *vedanta* in the *guru*'s presence.

Sishya: What is the means for the acquisition of *brahmajnaana*?

Guru: *Sat saangatya*, good company.

Sishya: Who is *saadhu*?

Guru: One who is above *moha* and *anuraag* (enticemen and attachment).

Sishya: What is fever (ailment) for *jeevi*?

Guru: *Chinta* (Worry).

Sishya: Who is *moorkha?* (The ignorant one.)

Guru: The one without *viveka.* (Sense of proportion or discretion).

Sishya: Who is an atheist?

Guru: The one who denies the existence of Eeshwar.

Sishya: Who is a *pundit?* (A learned one)

Guru: *Jnnani,* the knowing one.

Sishya: Who is a *dharmik*?

Guru: The real *pundit.*

Sishya: What is the thing to be done?

Guru: Cultivating *bhakti*, devotion, to god.

Sishya: What is *vidya*?

Guru: That which gives *brahmajnaana.*

Sishya: What is gain?

Guru: The acquisition of *brahmajnaana.*

Sishya: Who is the conqueror of the world?

Guru: The one who conquers his own *manas.*

Sishya: What is poison?

Guru: Vishaya, attachment and sensuality.

Sishya: Who is the one in grief?

Guru: The one attracted to desires.

Sishya: Who is the one enjoying ease?

Guru: One without any kind of worry.

Sishya: Who is *dhanya*? (The one fulfilled)

Guru: The one who helps others.

Sishya: Who is one worth worshipping?

Guru: *Tatwajnaani*, the one who knows *tatwa.*

Sishya: What is *dharma*, the most pious duty?

Guru: Performing *dharma* and acquiring merit.

Sishya: What is not a duty?

Guru: Having attachment and getting enticed in sin, *moha* and *paapa*.

Sishya: Who is *buddhiman?* (The wise one)

Guru: The one who does not give in to lust.

Sishya: What or which is the best *vrata?* (Observance)

Guru: Charity to the deserving.

Sishya: What is a shackle?

Guru: Excessive desire for women.

Sishya: What is the thing not known to the ordinary?

Guru: A woman's *manas* and her character.

Sishya: Who is a beast?

Guru: The ignorant one.

Sishya: Whose company has to be avoided?

Guru: That of the ignorant, the sinful, the mean and the wicked.

Sishya: Who is the smallest?

Guru: The one who begs.

Sishya: Who is the biggest or the greatest?

Guru: The one who never begs for anything.

Sishya: Who are born?

Guru: Those who have to be born again to experience residual *karma phala*.

Sishya: Who is trustworthy?

Guru: The one who has *tatwa jnaana*.

Sishya: Who are not to be trusted?

Guru: Women.

Sishya: How does one avoid grief?

Guru: *Dharma* and *upaasana* (following *dharma* and worshipping god).

Sishya: Whose desire remains unfulfilled?

Guru: The one who has feelings of enmity.

Sishya: What is the root of all grief?

Guru: *Maaya.*

Sishya: What is worth giving in charity?

Guru: Giving an assurance of safety. Assuring one that he would be protected.

Sishya: What is meant by *manovinaasana*? (Destroying the *manas)*

Guru: *Moksha*, salvation.

Sishya: Which is the place free from all kinds of fear?

Guru: *Mukti.*

Sishya: Which deed frees one from the fear of Death?

Guru: Contemplation on Eeshwar.

Sishya: Who is a *raakshas*, a demon?

Guru: One who has evil, wicked *vaasanas*.

Sishya: What is the thing that grows as one gives more and more as charity?

Guru: *Vidya.*

Sishya: What grows lesser by the day?

Guru: One's *aayu.* (Length of one's life)

Sishya: What is everlasting?

Guru: *Kaala*, (Time).

Sishya: What is the thing one has to be afraid of?

Guru: Disrepute.

Sishya: Who is a real friend?

Guru: The one who helps in need.

Sishya: Who are parents?

Guru: Those who tend and foster.

Sishya: Which is the thing after which there is nothing more to learn?

Guru: Complete *jnnanaswaroopa.*

Sishya: What is impossible to get?

Guru: A *guru* and *aatmajnaana.*

Sishya: Who is both an enemy and a friend?

Guru: A daughter, a son etc.

Sishya: What are inconstant and unstable?

Guru: *Manas*, wealth, youth and longevity.

Sishya: Which is the best charity?

Guru: *Tatwajnaana.*

Sishya: What is the deed not to be done?

Guru: That which is wicked.

Sishya: What is worth doing even at the cost of one's life?

Guru: Worship of Eeshwar.

Sishya: Which is a good deed?

Guru: That which pleases Eeshwar.

Sishya: What is the thing for which one should not try?

Guru: *Samsara.*

Sishya: What is worth thinking about day and night?

Guru: The illusory nature of *samsaara* and *aatmatattwa*.

Sishya: How does one know whether Eeshwar exists or not?

Guru: As you know whether you are there or not.

Sishya: How does one know about something, which does not have a form?

Guru: As we know about *jeevan*(life), *manas* and *buddhi*.

Sishya: We have life and so we are able to do things as we wish. That way we are able to know about ourselves.

Guru: The one who knows about himself knows about Parameshwar.

Sishya: How do we have any belief in a thing, which we do not see?

Guru: As we believe in the air and fragrance even though we do not see them.

Sishya: We know about them because we experience what they do.

Guru: Are you, or, is the air, not the work of Eeshwar? Now think whether there is Eeshwar or not.

Sishya: Let us assume there is Eeshwar. Why should we worship him?

Guru: Why do you love your children and why do you treat your parents with affection? For that very reason you should worship Eeshwar.

Sishya: Would *mamata* (the feeling of affection for someone or something as one's own) take one down and *bhakti* take one to a higher state?

Guru: They would. For that reason, one should have *bhakti*, worshipful attitude, towards Eeshwar.

You have eyes, but do you have the ability to see? If there is nothing to see what is the use of having eyes? You have not seen your fore-fathers, but how do you have the knowledge that they did exist? So it follows that though there is no shape or form for Him, it is certain that Eeshwar exists.

Chapter XV

Tatwajnaana
(Knowledge of the Ultimate)

Tatwajnaana means the knowledge of *paramaatma* or the knowledge relating to Eeshwar. If one believes in Eeshwar one has to relate it to one's own thinking and conduct. If one does not have faith there would be no point in participating in discussions. It is wrong to try to establish that one's religion alone is paramount or most meaningful. Those who try to embark on a quest of *paramaatma* should know what they are. If tried hard as per a procedure and a plan, *saadhana* yields fruit in about three months. The one who obtains *aatma darshana* would be the foremost on the way to salvation. He would be very calm too. The one who is complete and perfect in yoga would be able to assume *sookshma sareera* (micro body) and be able to go about as he pleases. Obtaining the grace of Eeshwar, he would get compassion and power. Finally he becomes all-knowing.

Who are we? We are a combination of the five elements, five *praanas*, five *indriyas* of action and five *indriyas* of *jnaana*, *manas*, *buddhi* and *ahamkaara*. In addition to these, there are *naadis* (like Ila, Pingala and Chitra), the six enemies and then, *vaasana*, *chinta*, *maaya* and *aasha*, (greed). Besides these there are *jnaana*, *chaitanya* (*aatma*), *jeevatma* and *paramaatma*. After knowing the nature of all these, we know who we are and whether Eeshwar exists or not. If we know about ourselves, we would know about Eeshwar. If we do not have faith in Him, He would be far, far way.

If we think deeply, from top to toe there is nothing that is ours in the body. We are *jnaanaswaroopa*, the form of knowledge of the ultimate. It is just *chaitanya* that flows in us. Though body, *indriya*s etc. have the same idea, they have no mutual relation. In the corpse, though there are all the limbs and organs,

it is something not to be seen or touched. The body and the corpse are the same substance. Since we have *chaitanya*, we are able to see, hear etc. So we are not the body. There should be no doubt about that. We are different from the body. We are everlasting and self-effulgent. Where there is no *aatma*, there would be no *manas* or *indriyas*. After the oil is drawn from sesame, there would be no relationship between the two. So too the *manas* and the body. *Manas* etc., are known only by *chaitanya*. For the *jeeva* there is no independence: it is only a witness. As the pearls in a string are held together by the string, all *jeeva padardhas* are strung in the *aatma padardha* of the Supreme Being. There is no relationship between the pearls and the string. In the same way there is no relationship between the *aatma* and the *sareera*. *Sareera* is *jada*, lifeless, while we are immortal. The question whether *jeeva* is alive or dead is only an illusion. 'We' refers to the *aatma*. This, one realizes when one is enlightened.

We are not the external world; we are not the evanescent body. We are not either the five *praanas* or the *vaayu*. All those are lifeless. We have *chaitanya*. We are not the five sense organs. We are not sound, fragrance etc. We are a form of pure *chaitanya*, which is pure and peaceful, pervading the outer and inner spaces. Like a lamp we throw light on the objects around us. We are the forms of *aatma* in all beings. Because of the *aatma jnaana* in us we have knowledge of all things around us. We are the space of all things conscious and like a mirror which reflects all. We are the *aatma* that is without beginning. It is endless, all pervading and full of bliss. Our body is the combination of all that is static and dynamic. Though the body is big it has no existence. There is demarcation as to how long it would *be*. It does not have pervasiveness.

We are self-illumined. We are like the fragrance in the flower, the tree in the seed, the radiance in fire etc. We are there in all substances in the form of

shakti. We pervade the whole, wide world. 'I', 'you', 'my', 'our', etc., are all illusions.

Manas

Manas is by nature inconstant, going here and there. Its nature is like that of the waves, which are never stable. Its radiance is different from that of fire. Surmounting the *manas* is more difficult than climbing the highest mountain. It is more difficult than lifting Mount Meru, or swallowing fire. But when it becomes weak and dwindles, with the *vaasanas* gone, the whole world would disappear. Endless joys and griefs are born in the *manas*. Such *manas*, when it dwindles, both griefs and joys disappear. *Manaṣ*, like an actor on the stage, experiences momentarily both joy and grief. Unless suitable medicine is administered with pure *buddhi yoga*, it will soon get an opportunity to wreak vengeance. *Manas*, *chitta*, *vaasanas*, *karma* and God are all decided by *saangatya* – company. It is because of its power, the *darshan* of visible things becomes possible. By breaking it with *viveka*, the breaking of what is visible also is possible. It is the creator of the world and the *purusha*. Whatever is gathered by *manas* is the reflection of that *manas* only. This is wide and limitless. That aspect of *chaitnaya* that is reflected in the wide *manas* becomes brilliant and gets fixed in it.

The *shakti* of the *manas* is so vast that whatever is attempted with a concentrated *manas* is crowned with success. One can obtain everything up to the ultimate, *brahma*. Drawing from *chaitanya shakti*, *manas* obtains the *bhaavana* of *chaitanya* and becomes permeated with *brahma bhava*. *Manas* and *sareera* are not different. Since *aatma* irradiates *manas* and *sareera*, all the attempts of the *manas* and *sareera* bear fruit. It is only through *manas* that we have to put ourselves in the path of piety and rectitude. The *karmendriyas* (sense organs of action) respond and act according to the dictates of the *manas*. *Manas* that is tainted and soiled

can be called *chitta*. Both *manas* and *chitta* are the operative forms of *aatma*. There is nothing different from that. *Vaasanas* are just the aspects of *chitta* only. *Manas* can create destructive aspects in itself. By its own destruction, it attains *aatma darshan*. To be free from all griefs, it is necessary to destroy *manas*. This is possible by an intense quest, with the quality of *viveka*.

It is easy to make clear how much power the *manas* can have. If *manas* is concentrated on something else, one does not know the taste or flavour of what one is eating. Nothing is seen or heard. The bodily action gets suspended. *Manas* and *chitta* help each other mutually. So they are equal. But of the two the former is a bit higher. It is only because of *manas, chitta's kriya* (action) emerges. It is the capacity of *manas* to think of joy as sorrow or sorrow as joy. There is nothing that cannot be envisaged by the *manas*. Just as the leaf, branch and tree emerge from the seed, from *manas* are born the world, dream, *vaasana, chinta, vilasa* (luxurious feeling) etc. Like an actor presenting various feelings, the *manas* also thinks up various things of a diverse nature. Though it is by nature formless, since it has a temporary form always, *jeevi* would be always taking birth and suffering death. As there is oil in the sesame seed, there would be happiness and grief in the *manas*. However according to the circumstances and environment *manas* either grows or dwindles. The one, whose *manas* is trained to concentrate always on a thing, becomes accomplished in getting to know the *parabrahma*.

By restraining the *manas* in worldly affairs one gets peace. If one is unimpassioned, the victory of *manas* can be achieved. For the one who wins the *manas*, even the victory over the three worlds appears worthless. Victory over the *manas* involves one's mind being fixed in the complete *brahma*. Wavering and being constantly wandering is the quality of *manas*. This is its *dharma*, as that of fire is heat. As the power of *vaayu* cannot be experienced without movement,

without its inconstancy the existence of *manas* does not become apparent. *Moksha* is the condition of the constancy of *manas*. When *manas* is destroyed, with all grief also destroyed, there would be peace. If the quality of *avidya* and *vaasanas* are renounced using *vivek* as discretion, *moksha* would be accessible. *Chinmayatwa* is between '*sat* 'and '*asat*'. When one realizes that the state between *chinmayatwa* and *jadatwa* is *manas*, by the practice of *jadatwa, manas* becomes *jada* and by the practice of *viveka, manas* transforms itself into *chaitanya*. With *viveka manas* has to be uplifted. As only a king can overthrow another king, only *manas* can subdue and win *manas*. For achieving *mukti*, there is no other way except by subduing and winning the *manas*. Only the *manas* experiences and undergoes *karmaphala*, the fruit of action. It is only in *manas* and not in the body that one experiences endless joys and grief. Lifeless *sareera* does not experience anything. For that reason *manas* needs to be regarded as man.

If the beginning and the end of the *manas* are those that should be destroyed, the intervening period also should be realized as '*asat*', the thing untrue. For those who do not know the *'asat'* quality of *manas*, grief would be unavoidable. That is done which is done by the *manas*. That which is not done by the *manas* is not done. This whole universe is the form of *manas* and *vritti*. *Manas* is the seed for all deeds, for all feelings and for all movements. If that *manas* can be renounced, all actions are renounced. *Manas* is the seat for all griefs and for all actions. It is the cause of fear.

As the silk worm builds a cocoon for its stay, the *manas* builds *sareera. Manas* is the cause or motive for the body. Everything happens in the *manas* only. There is no power that is not born in the *manas*. *Manas* is the *jeevi*. The *jeevi* creates the time bound world of the past, present and future and becomes the *karta* for the building, transformation and destruction of the world and becomes manifest. As there is a grain of

rice in a grain of paddy, the whole universe is in *brahma*. There is no existence for the *jada* world. Joy and grief are made by *aatma*. They get merged only in *aatma*.

Since *manas* is *purusha*, it has to go ahead on the path of righteousness and good. *Chitta* is the form of nature. *Manas* is unique in that it is conscious of *dharma*. It by itself transforms as eyes, ears etc. For that reason, we can call it the seed of action. In the present body, staying in all things, it manifests as Man. *Manas* is *jeeva*. *Manas*, attaining purity, obtains *brahma saakshaatkara*, realization of *brahma*. There is no doubt in this.

Man is filled with *manas*. In this world only *manas* takes birth. If we think carefully, it is *manas* that can help us attain salvation. *Manas* is the one living as man or woman, as a householder in this world. So it is that which has birth and death. It is *manas* again that at all times destroys everything. With the dawning of *jnaana*, *manas* is wiped out. When the object before the mirror is shifted, the reflection is not seen. In the same way when the powers of *praana* are restrained *manas* is destroyed. *Manas* is just another from of *praana*. It is *praana* alone that with its responses takes everything into its heart and thereby experiences them. This is how *manas* is made. Just as a stone has no ability to burn, m*anas* does not have the capacity to experience. The capacity to experience is only in *praana vaayu*. The combination of *praana vaayu* and *aatma* is *manas*. *Manas* is the doer, *karta*. Wherever there is *manas*, there alone exist grief and joy. *Manas* is that which goes on doing *manan*, remembering. It has the capacity to create. *Manas* is between *jada* and *chaitanya*. Along with *jeevavriddhi* and *chitta* it goes on expressing itself. Untill *manas* is destroyed, *vaasanas* cannot be destroyed.

Chitta

The natural disposition of *chitta* is to have attraction, love and affection for *vishayas* - things and affairs. As the river in spate swallows the tree on the bank, *chitta* with its *vrittis*, behavioural tendencies devours man. As a river is held in check by a dam, man is bound by *chitta*. Like going up and down a rope, man goes upward or comes downward using the rope of *chitta* and *manas*. As an eagle that swoops down to catch a fish, *chitta* with its adventurous action gets attracted to *vishayas*, things and affairs. Men with ever changing *chitta* cannot concentrate on anything. *Chitta* is just the *aatma* in *buddhi*. *Chitta* with its *vaasanas* when engaged in momentary actions is called *jeevi*. When it falls into illusion it is called *sareera*. When *chitta's kalpana* (fancy) is in absolute peace and quietude that is *parabrahma*.

Chinmaatra, altered by *vishayaas* and *vaasanas* and vitiated by distractions, is called *jeeva*. Though *chitta* interested in yoga does not perform any deed, it is still the doer. From *chitta* the world is born. This world is full of *chitta*. It is *chitta's* form alone that fills the scene of the world. As the *chitta*, so is the man. *Aatma* itself is *chitta*. That is the reason for *chitta*. All pouches, or sheaths *koshas* such as *karmamaya*, *vaasanamaya* and *manomaya* operate through this *chitta*. They would become manifest and then be known through experience. In fact all *jeevas* and all substances and things are born of *brahma*. And finally they merge in *brahma*.

Because of *moha* (attachment) *jara* (old age) gives pain. Because of Death, *chitta* causes pain. The corruption of *aatma*'s will is *chitta*. *Chitta* forgets *aatma*, the cause of its birth and becomes the cause for so many fancy-generated untoward things. *Aatma* gets entangled like the honeybee. The group of *tanmatraas* (subtle or primary principles of senses like sound, touch etc.,) is its limbs and organs. *Chitta* is a poison

tree surrounded by old age and death. As a seed contains a huge tree, the entire world, which makes all kinds of bonds is placed in *chitta*. That very *chitta*, burnt in flames of fire, entwined by the python of various pouches or sheaths (The body has several *kosas* like *anna maya kosha*, *jnaana mayakosha* etc.), beaten by the lusty desires, forgets the *pitaamaha*, the grand father, the cause of all. *Chaitnaya* would be burning in the fire of *vishayas*. When it has to leave the present body, *chitta* would be afraid of the breaking. Body has the *indriyas*, which are enemies. The quality of this visible external world is the form of *chitta*. When it is realized that this world and this universe are only *aatma*, the knowledge yields *moksha*. *Chaitanya* is the mediator between the seer (the one who sees) and the scene.

When *chitta* shines depending on fancy, it forgets its quality and is enveloped by *jadatwa* (lifelessness). As a king in a picture cannot fight with a formidable enemy, a dead body cannot go anywhere, a stone cannot sing, an artificial sun cannot dispel darkness, the *chitta* immersed in illusion cannot do or accomplish anything. What appears to be acting, doing, in reality is the deed of the *vaayus* like *praana* only. When *paramaatma* appears *chitta* loses its existence. That is why there is no separate shining of *chitta*. *Chitta* is the awareness that we are *aatma* and we are *jeeva*. *Chitta* extends the beginningless grief. To destroy *chitta* its *vrittis* have to be destroyed.

As there is sky in the pot, there is the world in *chitta*. When the pot breaks, the *aakasa* in it loses its existence. When *chitta* is destroyed the world too would get destroyed. For that great effort is not necessary. When ignorance is wiped out *chitta* is wiped out. As long as *chitta* is covered with *ajnaana* (ignorance) it would be in a solidified state. As knowledge and wisdom waxes, *chitta* would wane. *Chitta* is just an illusion, *midhya*, unreal. By mere preaching nothing happens to it. Only through thinking can it be destroyed.

One experiences what the *chitta* does. It is only because of our combination with *chitta*, we are not able to get the benefit of our own place. Just as birds get caught in a net owing to illusion, we too get entangled in the mesh of *chinta*s (worries).

Vaasana

Vaasana is the inner mental state relating to *vishayas*. Whether one does a deed or does not, according to one's wish in the heart the fruit of *swarga* or *naraka* comes. For the one who has *tatwa jnaana*, *vaasanas* would be wiped out. Not only that: he gets the experience that is different from the *aatma* that is the fruit of all his actions. The whole web of the world is in *vaasana*. When *vaasanas* are calmed down, *chitta* would look upon all the three worlds as a worthless blade of grass. Without destroying *vaasanas*, *chitta vrittis* cannot be restrained. Without their death, *tatwa jnaana* is impossible. Without that the *vaasanas* do not die. The weakening of *vaasanas*, the destruction of *chitta* and the emergence of *tatwa jnaana*, all the three together would yield the desired fruit.

Buddhi

Buddhi does not pervade the entire world. It is spread in certain places with limits. It is unique. Everyone has this *buddhi* in some measure. Those who are deficient in it are slow-witted. Since it pervades only to some extent, we can construe it as *saakaara*, having a shape or form. It is the one which distingishes between good and evil. It distinguishes between the high and low in conduct and thinking. It goes on unveiling new things. Even though one has no education, if one has *buddhi*, one would be able to fend for one's self. *Buddhi* is like a mirror in the body, *jeeva sareera*.

Trishna

Trishna is a flame that burns a man to such an extent that even *amrut* (nectar) cannot extinguish it. This terrifies man, makes him grieve and renders him blind. It creates desire for something inaccessible. Knowing full well that it is impossible to achieve, man goes on trying for it. Then it does stop at a point. It would take even those living in great comfort in a king's palace to the most difficult place. Covering the *aatma tatwa* in man, this *trishna* creates more ignorance in man. *Manas* always gets entangled in it. It is *trishna* that takes even an elephant captive in attachment. It is the reason for old age, death and grief.

Chinta

If man were to be able to renounce *chinta*, he would be able to cross all grief. *Chinta* results in endless interest in all *vishayaas*. Though it is impossible to cut off *chinta, jnaanis*, with the sword of *viveka*, can slay it. Till *tatwa jnaana* is attained, *chinta* does not leave a man. Wealth is *chinta*'s brother. Man languishes in the thought of getting rich or getting this or that. *Chinta* is always unstable and wavering. There is no way of knowing how it comes or from where. That is the reason why there is no end to that. There is no man who does not have *chinta* of one kind or the other. The one free from it is the happiest man. Because of *chinta* the body gets emaciated. As soon as it disappears, the way to salvation becomes easy to tread.

Maaya

Maaya is the cause for the making of the world. This is the thing that covers *viveka*, discretion and judgement. What *maaya* is, it is difficult to know or describe. This world is wonderful. If one does not go about with *viveka*, *maaya* gets growing. If one looks at it with *viveka* there would be nothing. Because of

this form of *maaya*, man does surprising things. Though it is untrue it always appears to be true. This *maaya*-filled world moves contrary to the way to the divine. This has no spiritual truth or existence. If with imagination and understanding one knows the true form of *aatma*, all secrets are unravelled and everything becomes very clear. There is no point in thinking about the ways of ending it. When *maaya* is overcome, it would be known how and where it has come from. This is invisible. Because of ignorance it appears to be true. When it is destroyed by force, one can know its nature. It is because of *maaya* all living things have made up this world. As long as it is ignorant and cannot get the knowledge of true *aatma*, *jeeva* would be eddying in the whirlpool of this world. When the world has the ability to get the knowledge of the soul, it sheds its untrue form and gets the true one. Then it breaks the bonds of *maaya* and attains the path of ultimate truth.

Time cuts off those who think of endless comfort in the *maaya*-filled world. There is nothing in the whole world, which would not come under the cruel fangs of Time. Time sometimes is black, sometimes white and sometimes in enticing colours. There is a place or state of rising and setting for Time. None can understand the *mahima*, greatness and power, of time. In the world of the living it is the most potent.

Man's vision is vitiated with *rajo guna*. Then there is *tamo guna*. *Sattwa guna* has gone far away from man. For that reason there is no *tatwa jnaana* in anybody. Life is unstable and transitory. Death is imminent and unavoidable. Courage fails. There would be increasing interest and enticement in worldly things and affairs. The desire for comfort grows. *Buddhi* would be drawn into the mire of ignorance. The body would fall prey to destroyers. Old age would hustle the body. Sin would be growing. However hard one tries, youth does not stay. Good company becomes rare. Truth would not be found

anywhere. The inner conscience would be clouded by evil attachment. Joy eludes and runs far away. There would be meanness everywhere. Courage becomes cowardice. The attraction to things and affairs is the cause for bondage. Death would be snatching the living and taking them far away to some place unknown. When even *siddhas*, the accomplished ones, get deceived and destroyed, how can ordinary human beings be stable? Even Dhruva is not eternal. Deities also have death. *Agni* too would have to be extinguished permanently. Vishnu also attains the stage of death. Eeshwar too would go. Time's very movement would die. *Aakasa* too would have an end. In such a state where would this unsubstantial world be? There is one such thing. That is *brahma*. Circling around itself, it makes us see the universe with its powers of *maaya*. There is nothing, which it does not have in it in all the three worlds. The deities in *swarga*, the humans on the earth and the serpents in the under world are its creations. They are born from *brahma's* fancy and they would die.

If the body falls in water it cannot escape getting wet. Living in this world, though doing nothing, one cannot remain so for long. There can be no fire without the capacity to burn. In this world following the path of rectitude, without being attracted to joy or sorrow, without being drawn into love or hate, is impossible. There would be no end in sight to existence without *tatwa bodha*, *yukti* and *upaasana*. The whole world is produced by ignorance. So, only with the destruction of ignorance can the world end. There is only one who has existence in this world – *purusha*. The rest do not have existence in the long run. That alone is *brahma*. That itself owing to ignorance is bound in this world as *jeeva*. When this ignorance vanishes it merges in its original form.

If man has a correct plan and perseverance to get a thing, he would get it without fail. The position of Indra has such importance and prestige since the deity

holds sway over all the three worlds. Even that position comes only with a very long effort. Only with the endeavour over several births Brahma could get that position. Even the bad deeds of the past could be erased with good deeds. For that reason, even with a good deal of effort good deeds have to be performed.

The doer in the body who does deeds is the one who has to experience ultimately the fruit thereof. That which we call *daiva* is the *manas*. That very *manas* is *purusha*. Those things, which are different from *aatma*, are all transient. The only way to be rescued from *samsara* is by attaining or obtaining *jnaana*. Pilgrimages and difficult observances (*vratas*) are not means to get *jnaana*. Grief in this *samsara* is endless joy. For that reason one should not go in quest of comfort. Taking refuge in *viveka*, one should practice *vairaagya*, detachment and renunciation. Freedom and the state of self-realization come only by winning a victory over *manas*.

There are four doors to *moksha*, salvation. They are *shama*, *satsang*, *aalochana* and *ananda* - restraint, good company, thinking and bliss. *Vairaagya*, renunciation, *mumumukshatwa*, yearning for salvation, *utpatti*, growth, *sthithi*. stability, *upasaanthi*, tranquillity and *nirvana*, all surpassing peace, are real. For these there is no cause. For that which has no cause, the objective or purpose is *'sat'*. That is *brahma*. Just as the lotuses and the pond help each other to grow, restraint and tranquillity lead to *jnaana* and *jnaana* leads to restraint and tranquillity. *Aatma* is without shape like *aakasa*, the sky. It is the form of *chaitanya*. That becomes *jeeva* and sees the world. Seeing it is like seeing a dream. The act of seeing is real while the world is an illusion. All those seen in a dream are illusory. Everything born in the world grows, dies and obtains freedom – goes to *swarga* or *naraka*.

Getting merged in *paramaatma* is possible by *jnaana yoga* only. *Paramaatma* is neither far nor near:

neither easy to attain/obtain nor difficult to obtain/ attain. That *brahma* full of the form of *ananda*, the blissful one, can be had or obtained in one's own body. Death cannot touch the *aatma*, which attains the state *of paramaatma*. Nothing is of any avail unless desires etc., are renounced. Without *tatwajnaana* there can be no self-realization. To be successful in getting *tatwajnaana*, one should not be inimical to the knowledge of sciences. One should be content with what he gets for a livelihood. One should renounce desires for *bhoga*, luxurious comfort. Even occupying positions of power in administration, one should follow *shastras*.

Paramaatma is very close. It is in one's own body in the form of *chaitanya*. When with this full awareness of *chetana* the appearance of the visible world is resolved, the movement towards the outward world stalled, the movement towards the inner aspects begins. That is *aatmasaakshaatkaara* – self-realization. After this, one would be able to see the Supreme Being. *Moha* and *maaya* would be wiped out from such a person. His doubts cleared, he would have bliss. His acquired *karmaphalas* (*sanchita*) fruits of deeds would be neutralized. Because of his capacity to control *chitta*, though external appearances do not disappear, those very things bring *jnaana*. As in the formless sky colours like blue are seen, in *brahmapadardha*, *brahma's* form can be seen. When *jnaana* is attained, only *chaitanya* remains. The wide expanse of this universe is not something born. It is created by pure *brahmachaitanya*. That which creates fear, hatred and attachments from outside, would be pure inside like the sky. A *jnaani* is the liberated one while being alive. He is called *jeevanmukta*, when he is neither moved by others nor would move others. Neither grief nor sorrow touches him. As there is water in the current, radiance in the ray, wind in the ripple and sky in emptiness, there is *parabrahma* in all the three worlds. Those who are born from Time, those who know the radiance and *chaitnaya* of light are all

brahmapadardha. The capacity with which one knows these is *tatwajnaana*. That *jnaana* is *brahma*.

As there is no difference between ice and water, between fire and heat, there is no difference between *brahma* and *jagat*. That which did not exist, does not exist and would not exist, how does that have a being? That is the *brahma*, the cause for the beginning. That is in the form of action in the universe as form. Forgetting *brahma* is ignorance. Though this is the reason for the universe it did not create the universe. Like seeing and doing things in a dream state, in the condition of wakefulness this world is visible. *Jagat*, the world, appears as real only out of ignorance. All visible world is in the *parabrahma*. *Brahma* himself is in the form of all the three worlds. One, who experiences the dream, transforms himself into cities etc. In the same way, *aatma* too transforms itself into the forms of the worlds in *brahma*. When there is a seer, the one who sees, there is a scene. The two have a mutual relation. If one is not there, the other could not be there too. Hiding the awareness of *aatma*, having that *paramapada* – that ultimate blissful place, God assumed the shape of j*eeva* with a base in the world. There is nothing in this visible world except *chidaakaasa*. In that there is the illusion that it is *jagat*. Though this is the macro world in the view of the ignorant, in the view of the *jnaani* it would be reflected only as an atom. Without *brahmajnaana*, the micro nature of this world cannot be known.

Sthoolasareera has three *dharmas*: *jnaanashakti*, power of knowing, *icchashakt*i, power of will, and *kriyashakti*, power of action. *Sthoolasareera* is the seat and refuge for *kriyashakti*. *Sookshma sareera* is the seat and refuge for *icchashakt*i and *kaarana sareera* for *jnaanashakt*i. *Brahma*'s form or appearance is *chaitanya*. But its extensive *shakti* is sharper than the sky. As *suryaloka* is reflected in *aakaasa*, this visible world is reflected in *chaitanyabrahma*. Of *chittaakaasa*, *chidaakasa* and *aakasa*, *chidaakasa* is the one more

empty. *Chitta* can go any distance in a trice. When one can stay there with all the *vaasanas* of the *chitta* shed, *paramaatma,* which is in all, can be attained. It is so finely designed that others cannot see anything in it. In the same manner, without *tatwajnaana* no one can have *brahmadarshana.* If one obtains *jnaanachakshu* (eyes of *jnaana*), everything would be visible.

After death there would be no memory of the life preceding it. *Jeeva* experiences momentary death and *moha* and then goes on to wear the next *roopa* (form) only. In *aakasa roopa* in *chidaakaasa* the *jeevi* thinks that he is in that base form as the one he has worn. By its influence *chidaakaasa* shows him the form of the world. Since there is no object to be seen, *drashta* and *drushya* the seer and the scene, do not exist. As *jeeva* in a moment sees the three worlds in *moha* according to the earlier memory, he experiences father, mother, friends, servants, colours, deeds and the rise and fall as he had seen them earlier. He knows of the birth, his childhood, his mother etc. In that brief moment he undergoes the experience of a *yuga* (an aeon). As the eye sees so many things after opening, at the moment of death, the entire *drushya jagat* appears before the eye. The directions, *diks*, time, sky, *dharma, karma* manifest in *chidaakaasa.* With a mere glimpse of memory, the *jeevi* sees all details. The most extensive in that world is *mukti. Tatwajnaana* gives *mukti.* Then the difference between the world and *parabrahma* would be gone.

Paramaatma is there in *chidaakaasa* in the form of cause and effect. With the aid of *samaadhi sthiti,* the condition of unification with the Absolute, leaving the *sthoola sareera,* attaining the *chidroopasthiti,* purified, one sees the *vyomaatma*-formed condition. Thus the residents here have the experience of *swarga. Sthoolasareera* is a hindrance to see *srishti. Brahma* only can see *brahma. Brahma* expresses Himself in *srishti* or *jagat.* With practice, unless you keep apart

and lose the sense of difference, you cannot see *brahma,* though you obtain the form of *brahma.* When you cannot know the city of your own body, how can you, while taking refuge in another body, know the city willed by another? Being in a state of *samaadhi,* leaving the body and in a state of total purity, you have to take your *chitta* alone there. The bodies of the deities would fully occupy the sky. There being no stature for them is no hindrance. All *sareera* is made of *satwaguna.* For that reason, *chitswaroopa* is only a reflection. There is nothing different from *parabrahma.* Water mixes with water and fire with fire. His *manomaya sareera* merges into another *manomaya sareera.* But *jeeva* alone, after death gets *ativaahika sareera,* free and extremely fast travelling body. But nobody can see that. The humans can see bright cities in a dream being at home all the time. The '*asat*' world in *chitpadardha* appears like *satpadardha.* Like air in the sky, fragrance in the air, *jeeva* after death becomes *jeevaakaasa* and stays in the sky in *grihaakaasa.* In a thumb-sized sky there are many empires and kingdoms. But in illusion it is felt that they extend to millions of miles. For *paramaakaasa* there is no beginning, middle or end. It is very extensive. It is pure and limitless. In that there are innumerable *brahmaandas.*

Chesthas, acts or deeds, follow *chitta. Chitta* pervades *chaitanya.* The real form of *chitta* is like that of the sky. That cannot be stopped. *Ativaahika sareera* is in *chittaakaasa.* Then under the influence of *jnaana,* the body becomes *ativaahika sareera.* This free and fast moving *sareera* is *chittaakriti sareera.* This is small that it can fly into the sky or into a mountain. This can become big to pervade the sky or become small to go into an atom. *Chitta* has that special capacity. In that world everyone experiences things like death and an epileptic fit. This epileptic fit is like the night after the deluge. After the night the *jeeva* once again spreads like the creation. Everyone experiences the

creation as per his own *karmas*, actions or deeds. *Samskaaras* of the earlier birth alone cause birth and rebirth. After death the idea of creation rises again and again in the *jeevi*. That becomes the plan for creation. The jeevi's *ativaahika sareera* is only the miniscule five *indriyas* full of *buddhi*. After several *kalpas* (many *yugas* or aeons) *sareera* with the idea that it is *sthoola*, obtains *adibhautikata*, the quality of being made by the five primary elements. Then like response to air, it gets the illusion of the world. That is like copulation in a dream – appears to be true but still an illusion. When the *jeevi* dies then only such *jnaana* comes. This micro *jeevi* which pervades the sky in reality is without birth etc. But because of the idea of the future body experiences different illusions like 'I am seeing the world' 'I am born' and so on.

This *sthoola jagat* (macro world) is nothing except *manas*. One may say that the world is stable but it is also inconstant or unstable like the *manas*. That is not permanent. *Chidaakaasa* is *manas*. It is the *ashray*, seat or refuge, for *manas*. *Chidaakaasa* is the ultimate space. What the scene is also the one who sees, the seer. *Maaya*, without beginning, is in the form of illusion. Filled with name and form in *chidaakaasa* or *chittaakaasa* it suggests *jeevabhawana*, which sees various things. That *sphurana* (suggestion) is the world. When the *jnaana* and realization that all that is 'us'comes, the *paramardha swaroopa* of the *jagat* can be experienced. The thing called *chit* is moving everywhere. Therein only occurs *jnaanodaya*, the downing of *jnaana*. Then it is fast travelling and very small. There is nothing that can stop such a fast travelling atom-small body.

The whole creation is *aatma padardha*. All that we see is blissful *chinmaya brahma*. With *jnaana*, knowingness, the whole thing becomes radiant and light like cotton. Thus *sthoola sareera* becomes capable of walking in the sky. A rope creates the illusion of a serpent. The experience experienced by

sthoola sareera is also an illusion. For the knowing one, the *jnaani*, the body made of the elements is unreal. For such people the dream and the external world are similar. On waking, the dream disappears: after attaining *jnaana*, this world and the macro body merge in nothingness.

After obtaining *ativaahika sareera*, the free and fast-travelling body, no memory of the body made of the five elements remains. All objects and substances in the world are *brahma*. The *paramaatma jnaana* in all living beings reflects 'us' in this world. Though *parameshwar*, the world and all of us are all the same, they appear different. Waves in the water are not different from water. They rise and merge falling into the water. Radiance and the sun's rays are not different. Creation is born of *paramaatma* but the two appear different. The created diversities of *chidbrahma* make the entire world. As limbs are not different from the body, *jagat* and *brahma* are not different. The quality of being alive is the same as heat and fire, coolness and snow and *jyoti* and the *aatma*.

The universe is like a long dream. In this dream-filled universe what one sees as man is always recognized as transient. The form of the sea is *chaitanya*. This is in the dream sky. That *chaitanya* as per the *vaasanaas* of the one who sees the dream, mixes with the base of the *vaasanas* and shines as the same. It is only because of that *chaitanya* the message or the teaching of humaneness (*maanavata*) is obtained. This world is neither '*sat*' nor '*asat*': it is only an illusion. Like waves in the water this creation lies in *brahma*. As specks of dust are seen in a ray of sunlight, in the *paramaakasa* speck-formed *brahmaandas* appear. Whenever the all-knowing *brahma* creates whatever *vaasanas*, such scenes are formed. *Aatma* is all pervasive and all-powerful. According to the capacity of strong *vaasanas*, the scene, *drishya*, becomes brightly visible.

Men are of three types: *moorkha* (the ignorant), *dharma nishtaa* (those devoted to *dharma*), and *yuktivanta* (those with cleverness). The second and third, with *abhyasa*, practice, renounce the body. The first type is ignorant. Dominated and dictated to by his *vaasanas* he comes to great grief and death. He sees darkness around both in the day and night. In great anguish, he finds the sky to be earth and the earth to be sky. He feels sometimes like flying in the air and sometimes falling in the pit of darkness. Though he intends to speak, his tongue becomes stiff with stupidity and he cannot speak. He gets alternatively the feeling of rising sky high and falling down very low. His memory wanes and fades; the sound of his breathing makes him restless and he forgets everything.

Those who have interest in a particular *vishaya*, know its way and it movement. When one has interest in a thing in particular, interest in other *vishayas* wanes. Those who are ignorant take another birth to experience grief. *Aatma* is all pervading. When it is realized that *aatma* only remains it appears as *aatma roopa*. Since this *aatma* is smaller than *paramaakasa*, it cannot be seen. Since it is everywhere it is not *soonya*, emptiness. One cannot tell whether it is or is not. The one who has to pronounce that is once again *aatma padardha*. All ornaments are made of gold: their names differ but the gold is the same. *Aatma* cannot be shown with any proof. Though camphor hidden in a box is known of its existence by its smell, *aatma* has to be known by its pervasiveness. *Chaitanya* and the body are not different: that is the essence of the *indriyas*. When seen as the visible thing only, the body appears. As long as we see ornaments as ornaments we do not have the feeling that the material is gold. As long as one has the knowledge of seeing through the senses, he does not have *aatma chaitanya jnaana*. When the ornament-awareness goes away, only the gold-awareness remains. In the same way, when

awareness of the world goes away, *parabrahma* is seen. There is nothing higher than the unstable awareness of the world. In all places and in all times only the radiance of *aatma*, *aatmaprakaasa*, shines.

The body of the *jeevi* is born in *paramapada* (the final beatitude) and finally merges in it again. Just as trees have flowers and bear fruit *parabrahma* produces the *jeevi*. According to the *vaasana* the *jeevi* gets life and fruit thereof. Owing to ignorance it is thought that *parabrahma*, *jeevi* and *chitta* are all the same. *Aatma* does not die in the sense of going away. After the body dies, it merges in the infinite sky. *Sareera* is just covered by the cloth of death. *Aatma* leaving the body and going out is death. Before creation there was nothing. After that again there would just be nothing. Only it is visible in between.

No one created this world. It is self-created. Everything, the substances and capacities are illumined by and permeated with *aatma*. *Aatma* remains a witness thereafter. 'Only from *brahma* alone *jeevas* took birth and would take birth hereafter. Caught in the *vaasanas* each falls into a wondrous state and rises as bubbles in water. Some were born long ago, some are being born now and some have gone back and merged in the infinite. Some would be born again and again for several millennia. Some are born from the same *yoni* (female genital) some from several. Some suffer insufferable agonies in *naraka*. Some in the mortal world enjoy briefly. Some have become *suryas*, *chandras*, *varunaas* and some as *brahmas*, *vishnus* and *maheswaras*. Some are born into different castes. Some are born as insects, birds, animals etc. Some live on the ground and some in water. Some humans are born rich and some poor. Some become air, and some skies. Some, liberated, go on contemplating in the form of bringers of welfare and auspiciousness. Some, liberated, perfect into the ultimate. Some face several hindrances to get liberation. Some hate liberation. Some become rivers. Some get en-

tangled in the *vishaya vaanchaas* (desire for sense gratification etc.) These bound by *vaasanaas* assume various bodies and secured by ropes of *aaṣha* (greed) go on hopping from one tree to another like birds. Some are in a state of *samaadhi.*

Some, even with the capacity to know *aatma*, fall owing to lack of *buddhi.* They fall into *naraka.* With the same capacity, some attain the state of deities. The *jeevi* in this world is responsible for the state he attains according to his own deeds. Innumerable *jeevis* issueforth from *parabrahma* and get different bodies and as per their deserts merge once again into that which they came from.

This world is like a long dream. Those, whose *vaasanas* have been destroyed and those who could wake up from the sleep of ignorance, do not see the dream of the family or the world. Even after attaining *moksha,* the world created by the will of *jeevas* is there in a miniscule form in the *paramaatma.* This family or world is only a bright reflection of the *manas* only. There is only one way to attain *mukti*: making strong the pious will to attain *mukti.* This is so because this world is nothing except *sankalpa,* the powerful will or intention. In this world there is no joy except grief. Through cutting asunder *sankalpa* by *sankalpa* and *manas* by *manas,* we have to have the divine in the *aatma.* Then and then only the grief of *samsara* would be totally destroyed. *Sankalpa, manas, chitta, buddhi, vaasana* and *jeevi* are all of the same substance: only the names are different.

If there were to be pain in all substances, what is the use and value of thinking? If that which is taken to be true turns out to be false, how would *vaasanas* take it? Only when *vaasanas* are destroyed can *aatmatatwa* be known or attained. If by habit, ridicule for all substances grows, then all substances appear untrue. *Paramaatma* is neutral and without will. So He does not bother about anything. But He illumines all. So He experiences all. He does everything. Only

aatma can know *aatma*. It is worth reiterating that the destruction of *vaasanas* alone is *moksha*. For the one whose *manas* is devoid of *vaasanas*, *karma*, *pranaayaama*, *samaadhi* and *japa* are not necessary. (One would be reminded here of Saint Thyagaraja (18th Century-also called Thyagabrahma) who composed a *keertan* (devotional song) starting with the line *manasu swadheenamaina yaa ghanuniki mari mantra tantramu lela?* (Why *mantra* or *tantra* etc., for the great one who could subdue and master his own *manas*?) There is no bliss greater than *aatmasaakshaatkaara*. That is the only way for anyone to be free from grief. As there would be smoke and soot associated fire, there would be grief associated with all comforts in the world.

The entire visible world is nothing except the form of radiance of the *parabrahma*. *Manomaya sareera* (*Manas* filled body), alone experiences joy and grief and not the body with flesh and blood. For the world there is no beginning or end. They are an illusion. *Aatma* alone has the three states of being awake, being asleep, or dreaming. When *aatma* obtains *jeeva bhava*, then only the *deha bhaava* shines. Because of ignorance creation appears real. With *jnaana*, it becomes untrue.

The root of all grief is concern for family. In the body so many insects are born as in the excreta. *Jeevi* thus is born in several ways experiences hardship and grief. One should spend days in contemplation trying to acquire *jnaana* without whiling away time in being ignorant. There is no difference between a man driven and dominated by *vishayas* and a beast. *Vishayas* and his *chitta* always bind the ignorant one. Separated from *aatma*, *manas* is born. If one does not know *manas* it would not be born at all. We are *aatmas*, not *jeevis*. This awareness is the condition of peace for *chitta*. If faggots are fed into it, the fire grows. In the same way by *chintan*, thinking, *chinta* grows. If faggots are pulled out of the fire, the fire subsides. In the

same way, without *chintan* there would be no *chinta*. Thinking of the senses and sense gratification is called *chitta vritti*, the quality or nature of the *chitta*, mind. That *chinta* along with *chitta* shines mixed with *aasha*, greed. If *aasha* is destroyed, *chitta* would be destroyed too. *Aasha* itself is the cause of bondage for the j*eevi*. When the bond is cut off anyone would be free and liberated.

There is a place called *moksha* in this *brahmaanda*. The king for that is *aatma*. *Manas* is a minister for the king. As there is already the pot one wants to make in the clay, there is the world in the *manas* in the form of *vaasana*. If *manas* is won over everything else can be won and everything can be obtained. If one feels that *manas* is something one cannot win over, by some *yukti*, ruse, it can be destroyed. One has to learn and acquire gradually the sense of renunciation. Everyone desires to attain *moksha*. But who can keep the *manas* controlled? Even after *jnaanodaya* it is not easy to enchain *manas*. One has to keep j*eeva* in the *aatma*. There is no need to cry hoarse to obtain *aatma darshan*. It can be seen in the body also. If one goes on uttering OM, after a while *aatmadarshan* occurs. As long as there is this body, there would be ignorance.

Ignorance is evil and the cause of sin. By contemplation this could be driven away. Till that is driven way, contemplation should not be stopped or left. Hari, the Supreme Being, is the *aatma* for the entire universe. Whatever reflection falls in that *aatma* that very reflection is seen by the *jeeva* and he goes on thinking about that. One sees the illusion of this world that is dominated and controlled by *vaasanas*. As the tree is hidden in the seed, this entire world is hidden in our own *manas*. As from the tiny seed leaves, branches etc. sprout, from *chitta* shine the earth etc. In reality the earth and everything else is only in the *manas*. As the tree pulled out of the soil does not have further leaves, flowers or fruit, the *jeevi* liberated from

vaasanas would not have another birth. Just as a gem in water is known by its very radiance, the radiance-filled *brahma* shines in all the *padardhas* like the world etc., There is nothing anywhere, which is different from *brahmapadaardha*. Only *aatma* is a relative to *aatma*. That is why *aatma* can be uplifted only with *viveka* (mature sense of proportion, discretion and judgement). One can say that the *aatma* attained up-lift only when there is no rebirth.

Only with thinking and contemplation with *manas* which always stays inside man, uplift of *aatma* is possible. As light emerges immediately after the darkness is gone, when *ahamkaara* ("myness" and "I"ness) is gone, *aatma saakshatkaara* is obtained. Shedding feelings like "I", "My" etc., by breaking *manas* with *manas* only, *aatmadarashana* is possible. Then the thing knowable would shine by itself. If thought and contemplated on with a steady *manas*, it becomes clear that God made man as He willed, invested him with all His powers and kept him in Himself and stayed around him and everywhere.

Chapter XVI

Eeshwar

Would the name Eeshwar suggest anything or any quality? Is there any means or any ruse to see Him or to make Him manifest? The thing everyone concedes is that there is some great power in the name. Eeshwar is all-pervading. He being so, there is the quality of His pervasiveness in space. There is no doubt about that. When it is said that a book occupies some space it implies that it has *aakaara*, shape. Though Eeshwar is in a place why do people call Him *niraakaara*, one without shape? Any thing that occupies some space is called *saakaara*, having a shape. But the all-pervading Eeshwar is not within any limits of space. The universe is infinite and it does not have limits or boundaries. So too the one in it, Eeshwar. That is why He is *niraakaara*, one without shape.

Some out of fancy may say the universe has limits. Then, we have to think whether He has any space beyond the limits. None ever thought that way. None can know it through *buddhi*. He is there in all the space where there is this universe. That is the reason why He is shapeless. Not only that. There is no capacity in a human being to weigh or measure Him with his *jnaana* or *buddhi*. So His shape cannot be visualized. So He is shapeless.

Eeshwar is one without quality, or attribute, *nirgun*. How? He is the one with all qualities. When He is not visible to *buddhi* how can we say He is *nirgun*? There is no limit to Eshwar's qualities or *gunas*. The one whose size cannot be estimated is the one without limit or boundary. His *gunas* too cannot be counted. So He is *nirgun*. All the *gunas* in this whole world are those born from a single *guna* of Eeshwar. No one ever said that that *guna* is not there in Him which is not extraordinary. All the *gunas* in this world are there in Him, in His undefinable *guna*.

So his *gunas* have no limit. He cannot be construed through our senses. So He is *nirgun*.

What could be the shape of Eeshwar? All the shapes in this world have come from His shape. Even so, they shine with various names. But there is no shape in this world comparable to His. He is full of effulgent light. He is the form of all and ultimate bliss. For that reason He is called the one with *viswaroopa*, shape of the universe. Brahma, Vishnu, Maheswara, and then the deities are all His macro forms (*sthoola roopas*). The one who yearns for *mukti* should seek and take refuge in His macro shape. Otherwise one cannot find it. As one goes on intuiting His *roopa*, it would come into his experience. What can be said about those who have not seen the sweetness of His *roopa*? Those who have not seen His beauty are incompetent and ineligible to describe it. The reason is that no language has the capacity to describe it in words. Not only that: the moment one sees that beauty the person would be either wordless, or, gets devoid of *jnaana*.

Is Eeshwar *chetan* (conscious) or *achetan* (non-conscious)? For this question the answer is that He is neither. The indestructible *nirgun* capacity in Him is called *chaitanya*. Though everyone knows *chaitanya guna*, nobody knows the undivided *chaitanya*. Nobody has the capacity to comprehend that. Eeshwar is formless and 'qualityless' and all pervading. For that reason knowing about his from etc. is beyond our capacity. We cannot even imagine them. That is because that cannot be seen by *manas*. So it is very difficult even for his *upaasana*. If someone were to claim that he or she has seen his formless manifestation, it should indicate that the person does not know even the word formlessness. For that reason, we have to worship Him thinking and contemplating on Him as having a form.

Some people who are in the quest of *jnaana* may

ask as to who might be called the Eeshwar with *gunas*, qualities. Those who attain the highest state merge in Eeshwar. Then there would be no change in Him. Those with that kind of sublime character would be able to see the whole *brahmaanda* in themselves. Those sublime men who attained the highest point in life would get the final stage. They are the *saguna* Eeshwars, Eeshwars with *gunas*. The one in whom the whole universe is reflected is *saguna* Eeshwar. The one while doing *karmas* is still the one without *kriya* and the one, who has *viswaroopa* in his *antaranga*, inner conscience, is Eeshwar. The one with whose *tatwajnaana* the whole *brahmaanda* is produced is *Eeshwar*. Those who have the *jnaana* that they themselves are *brahmapadardha*, *aatmajnaanis*, come to be called Eeshwar.

When the thirst for knowing Eeshwar *tatwa* is there in a person, he should cultivate relation with such individuals who have great minds. He must contemplate unremittingly without getting tired. The thirst should be aligned with that of such great men. Then some unknown power shows him the way and he feels that as he goes along. Then it would become clear that Eeshwar alone is the all- knowing, the one without *guna* and the one with *guna*, the all-pervading and *sachchidaananda*, the one the form of true bliss.

The one who stands both within and without in all the directions without is Eeshwar. He is Eeshwar under whose direction various deities like Indra, Brahma, Vishnu, Maheswara, Surya, Vaayu, Varuna and others, go about performing their assigned duties. He is Eeshwar by whose *shakti* all of us live. He is Eeshwar, who though without feet can walk everywhere and without eyes can see everything. The one who is not engulfed in *maaya* is Eeshwar. He who, though unseen by us, sees us all is Eeshwar. The one whose form and *guna* are such that words fail to describe them is Eeshwar. The one about whom sen-

tences cannot comment extensively is Eeshwar.

He is Eeshwar to whom Surya and Chandra too light up lamps and offer *aarati*. Vaayu fans Him ceremonially in devotion. Creepers and flower plants make offerings of fragrance to Him. Birds sing His praise. The diamond-like conch rings humming for Him. Devotion, Concentration, Peace, Compassion and other such abstractions offer Him services at His feet. *Jnaana*, *vairaagya*, *yoga* and *dharma* would keep watch at His door. Eeshwar is one who does not forget those who forget Him. He is the one who would never let down any. Though He is the one without *gunas*, He keeps the three worlds bound with the three *gunas*. He is Eeshwar who invites everybody to come out into the state of wakefulness from the state of *maaya nidra*, sleep induced by *maaya*. He is Eeshwar, though being the form of *chaitanya* Himself, casts the spell of *moha* on everyone.

Brahma pervades the whole creation but it is not pervaded by anything. But everything pervaded by *brahma* is just an illusion like the mirages in the deserts. Nothing that can be seen and heard is distinct from *brahma*.

The rising of the sun is the reason for everyone going about one's own duty. The one who is the reason for the senses and *manas*, *buddhi*, *ahamkara* and *chitta* to go about performing their functions is Eeshwar. He is without any base, He is all pervading like the sky. He is the most handsome and the One always to be seen through all His creation.

Whoever gives *darshan* as the thing reflected in the mirror, water or oil and whoever is seen as a reflection of *aatma* in the *buddhi* and yet different from *jeevaatma* is Eeshwar.

The one who being the true eye of the *manas*, and still different from the senses and yet would not be led by *indriyas* (though lying therein) like the eye and so on, is *brahma* or Eeshwar.

The rays falling in water in different vessels shine differently. In the same way, the one having the form of the purest *jnaana*, the one who is paramount and unique being understood and imagined in diverse ways is *brahma* or Eeshwar.

Though the sun is one, he makes the eyes of all shine. In the same way, the one who illumines the *buddhi* of several at the same time is *brahma* or Eeshwar. He is the one ever having the everlasting form of *jnaana*.

Like the eyes drawing different shapes and forms that shine and unable to draw those that do not shine, Eeshwar is the sun shining through the lamp of *chaitanya* and illumining others.

Though being one just like the sun, appearing like the sun both in the static and moving water in different ways, the one who appears in many ways in the ever wavering *buddhi*, the one who is the form of everlasting *jnaana* is *brahma* or Eeshwar.

The one ignorant, seeing with hazily-seeing eyes says that the sun is clouded and dim, for the *ajnaanis* (ignorant ones), Eeshwar appears like one very near. That one who is the form of everlasting *jnaana* is *brahma* and Eeshwar.

Though he is one, being in everyone and being everywhere, the one who cannot be touched by anything and the one all pervading like the sky is the *brahma*, Eeshwar.

Aatma is not *prithvi* (the earth). This is so because the quality of fragance in earth is not in the *aatma*. *Aatma* is not water since it does not have the quality of *rasa* that that is there in water. We cannot say that *aatma* has *tejas*, since the form of *tejas* or radiance is not in the *aatama*. We cannot say that *aatma* is *vaayu*, since it does not have the quality of touch which *vaayu* has. We cannot say that *aatma* is *aakasa* either, since it does not have the quality of *sabda*, sound of the sky. *Aatma* is not an *indriya*, a sense organ like the eye or ear.

And then *indriyas* are many. But *aatma* is only one and that too it is just an idea. What is different from earth and what is the form of the ever-auspicious, that is *brahma* or Eeshwar.

Eeshwar is *sachchidaananda* – the one ever in true bliss. He does not have a place, a size, a complexion or a form. He does not have either the senses or its principles. He does not have *gunas* etc. He is the tree though there is no seed, leaves, branches or shade. That one ever full of *jnaana* is *brahma* or Eeshwar.

The one who has no need of *veda, shastra, mantra, sandhya, japa, yajna, homa* (usual observances of devotion); the one who has nothing like high or low; the one who is neither male nor female, the one who is not Brahma, Vishnu, stars or planets and not sun or the moon having the rising or the setting; the one who does not stay either in *swarga* or *naraka*, or, on the earth, the one who has neither love nor hate on the basis of birth, the one who is the shape of *nirvana*, the one full of *punya*, merit, the essence of the universe, the one without *paap*, the one the form of *chaitanya* – He is Eeshwar.

Even though darkness is destroyed, the *tatwa*, nature, of darkness is not known. When *ajnaana* is dispelled, *brahma* is realized as the most powerful. Then His form as *jeevatma*, truth and *chaitanya* becomes clear. Brahma is everything and that is not different from anything. When the sky is overcast with clouds, the form of the sky is not known. But as soon as the clouds disperse the sky shines as before and as ever. Then, one sees the existence of the sky in the form of the sky. In the same manner, as soon as the visible world disappears, *chitta's* natural *shakti* emerges. *Chittashakti* is not different from *shakti*. That which is made of a substance is not different from the substance. The sweetness of sugarcane, the heat of fire, the coolness of snow and the viscosity of the oil are not different from their respective counterparts.

In the same way, the *shakti* of *chitta* can be known by the *shakti* of the world. Only with *jagatshakti, chittashakti* can be known. The tip of the leaf bud is not different from the tender leaf. Bit it appears different. In the same way, *brahma* is not different from the world. *Brahma* and *jagat* are not different but even then *brahma* wears the *jagat*. No one can see love, hate, *praana, vaayu, manas, buddhi, maaya, aasha, vaasana, chinta* etc. They are invisible but they are known by what they do. So too though Eeshwar cannot be seen, His supra-worldly activities are proof of His being.

Chapter XVII

(*Srishti*)
Creation

The skill of the creator of the universe is far, far above the *buddhi* of any human being. But His principles are so simple that when one contemplates on them, one's *manas* would be inundated with the feeling of devotion. Before the creation of life, there were only the elements or His own existence there. Those five elements are taken as the raw material for creation.

The form of ever-conscious *paramaatma* created *aakasa*, the sky, first. From that was made *vaayu*, air, and from that *agni*, fire, and from *agni* water and from that water *prithvi*, the earth were created. Later from the *kaarana gunas*, causative qualities and their disparities, the three *gunas*, *sattwa*, *rajo* and *tamo*, were created. This state of the sky is said to be *sookshmabhoota*, *mahaabhoota*, and *panchatanmatras*. From the *sookshmabhoota*, *sookshma sareera* and *sthoolabhootas* were created.

The body with seventeen organs is called *sookskhma sareera*. The seventeen are: five sense organs, five *praanas*, five *karmendriyas*, senses of action, *manas* and *buddhi*. Eyes, ears, nose, tongue, skin are *jnaanendriyas*, five sense organs. These are born of the *saatwika amshas* of the sky. This is how they were born: the ears from the *satwaamsha* of the sky, the skin from the *sattwaamsha* of the air, the eyes from the *satwaamsha* of *tejas*, the tongue from the *sattwaamsha* of *jihwa*, and the nose from the *satwaamsha* of *prithvi*. This *sookshma sareera* is the cause for the experience of either joy or grief.

Buddhi is the determining nature of the *antahkarana*, conscience. *Manas* is the *antahkarana vritti* which is of three types: *sankalpaatmaka*,

vikalpaatmaka and *samsayaatmaka*: one with positive will, the second with alternative will and the third with doubtful will. *Chitta* and *ahamkaara* are only the internal tendencies of *chitta* and *ahamkaara* only. The tendency of *chitta* and *ahamkaara* is only the tendency of *ahamkaara* and *abhimaana*. *Buddhi* and *manas* are born of the five elements of the *saatwikaamsa* of the *aakaasa*. The five senses are the radiant form of *manas* and *buddhi*. That is why they are said to be the deeds of the *saatwik* aspects.

The five *indriyas* of action are: *vaani*, speech; *paani*, hands, *paada*, feet; *paayu*, anus; and *upastha*, the genital. These five are born separately from *aakaasha's taamasaamsha*. From *aakaasa's rajo amsha* are born *vaak*, *paani*, *paada*, and from the *rajo amsha* of *jala* is born the anus. From the *prithvi's rajo amsha* is born the genital.

The five *vaayus* are: *praana*, *apaana*, *vyana*, *udaana* and *samaana*. The one with upward going tendency and being located at the tip is called *praana vaayu*. The one having the tendency of going downward and located near the anus is called *apaana vaayu*. The *vaayu* gathered from things eaten and drunk is called *samaana vaayu*. The one having an upward going tendency and situated in the head is called *udaanavaayu*. The *vaayu* circulating in all the *naadis* of the body is called *vyaana vaayu*.

Apart from these, those of the Saamkhyayana faith aver that there are five more *vaayus* called *naaga*, *koorma*, *krukata*, *devadutta*, *dhanajaya vaayus*. *Naaga* is the one that comes out. *Koorma* makes the eyes open. *Krukata* is the *vaayu* that causes appetite. *Devadutta* is the one, which causes inhalation. *Dhananjaya* gives strength to the body. Vedantins say these five are born from the five mentioned earlier. These five like *praanavaayu* etc., are born of the *rajo amsha* of the five elements like the sky. These are said to be from the *rajo amsha* because these have the qual-

ity and nature of movement.

The body is in three ways: *sthoola sareera, sookshma sareera* and *kaarana sareera.* And in each there are five *koshas*: *annamaya, praanamaya, manomaya, vijnaanamaya* and *aanandamaya koshas.*

Sthoolasareera is born of *anna rasa.* It grows because of *anna rasa.* At the end, dying, it merges in the *annamaya prithvi.* That is why this is called *annamaya kosha.*

Though connected with the five elements, the five *vaayus* like *praana* etc., are called *praanamaya kosha.*

The *manas* made of the five senses is called *manomayakosha,*

Buddhi along with the *jnaanedriyas* is called *vijnaanamaya kosha.* This *kosha* loving work, eating, comforts and sorrows is the *jeevi* that goes to the other *lokas.*

Kaarana sareera enjoys joy only as long as the *sareera* is in the dream-state. Joy is the cause or reason for this *sareera.*

Sthoolasareera, the body of the *jeevi* (made of the unified five according to the *jeevi's sanchita karmas,* fruit of the deeds acquired in previous births), is the place to experience joys and sorrows. The undefinable, the one without beginning and the reason for the creation of the world is called the *kaarana sareera. Aatma* is different from all the three types of the *sareera,* body.

As a crystal covered with a coloured garment shines in that particular colour, the pure *aatma* too appears as that *kosa* with which it is combined. In these five, this *vijnaana kosha* enriched by *jnaana* is the *karta,* the doer. The *manomaya kosha* enriched by *ichchashakti* is the cause, *kaarana. Pranamaya kosa* enriched by *kriya shakti* is the deed. The three combined is called *sookshma sareera.* There is no difference in *chaitanya* as there is no difference between

the *aakaasa* and its reflection in the lake.

Sabda guna in *aakaasa, sabda* and *sparsa gunas* in *vaayu, sparsa, sabda, roopa gunas* in *tejas, sabda, sparsa, roopa, rasa gunas* in *jala* and *sparsa, sabda, rasa, roopa gandha roopas* in *prithvi* are born .

Sthoolasareera is of four types: *jaraaayu, andaja, swedaja* and *udbheedha.* Human beings and beasts are *jaraayus.* Birds, serpents etc., are *andaja* because they are born from eggs. Insects and flies born in sweat are called *swedajamulu.* Plants and trees are called *udbheedha* because they are born from the earth.

Jaraayus' sareeras are of three types: they are male, female and eunuchs. By the dominance of the male *amsha,* men; that of *shonita* females and because of the sameness of the two, eunuchs, are born. The *jeevi* gets into the mother's womb by the copulation of the male and female at the time called *ritu kaala.* By copulation on even days, a male and on odd days a female, are born. Since the face of the person the woman sees after *ritu snaana* decides the sex of the baby to come, it is better for the woman to see her husband's face. It shapes as a bubble in the first five days and as a ball of flesh in seven days. In fifteen days it is covered with *shonita.* In twenty-five days it shapes as a small sprout. In the first month the shoulders, neck, back, the belly and head are formed. In the second month hands and legs are formed. In the third month all organs are formed. In the fourth month circulation of blood begins. In the fifth, eyes, ears, nose, nails and anus are formed. In the sixth month, the anal orifice and the male/female genitals and ear cavities and navel are formed. In the seventh hair is formed. In the eighth month the baby in the mother's womb is with all limbs and organs. Except for teeth and moustache and beard everything else is formed in the womb. In the ninth month the foetus gets the full shape and *chaitanya.* Then the foetus has repast along with the mother. After parturition the baby ap-

pears as a big lump of flesh. It does not have the capacity to do anything. So long as *sushumna naadi* is covered by *sleshma (*mucus), the baby does not have the capacity to move, wander, or talk. As time passes, enticed in *maaya,* the baby forgets its being in the womb not long ago.

Infancy is the most difficult. The infant cannot speak or express its views or do anything as it wishes to. Time and again, it has to lie in excreta and urine. Even after that it has to be totally dependent. As a child too it has to be dependent.

Youth is more troublesome. That is the time when one falls very low. During this phase there is a glow to the body. It is during this period that the person does all kinds of wicked deeds. intoxicants, enticements in sex attractions, court cases, thievery, controversies etc., follow. It may be possible to swim across the ocean but not easy to spend youth in peace and a composed frame of mind. Many fall in this very period and bring hurt to their bodies. Those, who alone pass youth righteously, would be called *maha purushas*, great men. Men find it their first duty to get pleasure with women as soon as they come to youth. This world appears barren till attachment to a female is accomplished. It feels that except for that there is nothing. For the *manas* renunciation appears unnecessary.

If thought carefully, a woman is nothing but a body made of the five elements. The breasts are only lumps of flesh. Copulation is not a real joy or luxury: it is the comfort of *naraka* only. Human body is a skin pouch full of excreta and urine. Man is a fish; *manas* is water, *vaasanas* are line and hook. The man who is attracted to woman would come to a pitiable condition like a lusty elephant in a mountain cave. Those who have *vaasanas,* have desires and luxuries. When one is rid of *vaasanas,* one is rid of the world too. With this great comfort comes.

Even while one is still in his youth and is confident, without his knowing, old age devours the youth.

Man becomes miserly, avaricious and narrow-minded. He would be down in the dumps in great worry, loses his brightness, losing his power, wealth etc. Even his own people begin either to neglect him or to look down upon him. As one advances in age, desire to eat tasty things grows. But owing to poor digestion, he cannot eat well. Then he would be bothered with *chinta* of various kinds. He begins to ruminate on his evil deeds in the past. He would be afraid of the birth to come or of *naraka*. Finally he decides to keep silent without speaking to anybody. Helplessness and loss of interest in things dominate him. Diseases of various kinds would lie in wait to undo him. The very body loved and made much of would be moving towards the inevitable end.

For this body somethings give pleasure and joy and some sorrow and pain. For that reason there is nothing more hateful than this body. In fact *aatma* does not have any bond with the body. The 'I' and the *aatma* while serving Eeshwar would merge in Eeshwar. Those entangled in *vishaya vaasanas* and are always immersed in luxury etc., would finally realize that they are all worthless. Time devours all those who think in terms of comforts and luxuries alone. There is nothing that can escape the inevitable end.

God, with grace and freedom, has divided His body into two for carrying on this business of creation. They are Shiva and Shivaa. Shiva is the important one and Shivaa is *paraa shakti*. Great thinkers and yogis considered the two as one, as Shivshakti. The two are praised as the *roopa* of *parabrahma*. He is the Creator, Sustainer and the Destroyer.

All the four types of *sthoolasareeras* keep awake to enjoy *bhogas*, luxuries. While being awake, in *jaagradavastha*, through the five sense organs the *pancha vaahakas* like *roopa, rasa gandha* etc. convey or transmit experiences. Through the five *karmendriyas* speech, hearing, movement, excretion

and *aananda* are experienced. *Manas, buddhi, ahamkaara* and *chitta* convey the experience of doubt, determination, 'myness' and 'worry' or 'thinking'. So *chaitnaya* has to be considered one, though it is of the *jeevaatma* or of the *paramaatma.* The tree is not different from the wood. Water in the tank is not different from the tank. The molten metal is not different from the fire.

The followers of different faiths and different kinds of men propound and state diverse theories. The most ignorant say that the son is *aatma.* Some call the *sthoola sareera aatma.* Some think that the *indriyas* are *aatma.* Some call *praana* and some *manas* and some *buddhi* the *aatma.* Some others call *aatma* only *ajnaana* and some others call it *chaitanya.* Some people consider *soonya,* void or emptiness, as *aatma*. Thus, people argue beginning that *aatma* is the son and end saying that *chaitnaya* is the *aatma.* But really none of these is *aatma. Aatma* is just the awareness of true form. The illusion of a serpent in a rope is dispelled when only the rope remains. When the form of a thing disappears from the *sachchidananda brahma,* it remains only as *shuddha chaitanya.*

In *Tat Twam Asi, tat* refers to the *chaitanya* that is not apparent. *Twam* is the visible, clear *chaitanya.* When the meaning of the two words is reasearched and understood, through this sentence the teaching of the message dawns in the *buddhi.* "I am the everlasting, I am pure, I am the one with intellect and *buddhi,* I am liberated, I am the form of true bliss and the *brahma,* being second to none." This teaching dawns in *antahkarana,* the inner conscience. In that nature of *antahkarana, chaitanya* reflects and dispels all ignorance about *parabrahma.* This is analogous to sunlight diminishing the light of the lamp. Through *manovritti,* the nature of *manas,* ignorance is removed but the reflected *chaitanya* cannot illumine *Parabrahma.* It is the form of self-effulgence, *swayam prakasha* and hence nothing else can illumine it. It

is everlasting, all pervading and one without birth or decay. It is always free and then that *chaitanya* is second to none.

Sattwa, rajo and *tamo gunas, maya*-filled *achetana* and the *indriyas* perform deeds. The leader of the *indriyas* is *aatma.* Though the *indriyas* in the *sareera* do not have *chaitanya,* they are able to perform their functions by the *chetana* of the *aatma.* In the radiance of the sun people go about performing their functions. The sun does not assign any function to anyone. The sun does not do anything by himself. In the same way one has to understand *jnaana.*

Aatma is all pervading. Though it is by nature pure, in the deeds of *sat* and *asat,* it feels that it is the one doing, the one eating, the one seeing etc. Though the crystal by nature is pure, because of combining with colours it goes on wearing different colours. *Aatma* too with the help of the *sattwa, rajo* and *tamo gunas,* wears the nature of the body, the *indriyas, manas* and *praana.*

There is illusion of water in tears, serpent in a rope and so on. Owing to defective vision, the moon may appear as two. This world too is an illusion. Only in this world in the state of *samsara* there are *dharma* and *adharma,* sorrow and grief, *swarga* and *naraka* but ultimately there are no such things. The sun appears differently in different lakes and ponds. The *aatma* too shines in different ways in *manas, praana, indriyas* in the *sareera.*

The sun's reflection is stable in stable water. In the same way travelling along with *antahkarana,* when the *antahkarana* is stable the *aatma* would also be stable there. As a clean mirror reflects the image clearly, in pure *buddhi, aatma* does have the *darshan* of its form.

Only through *maaya* the five elements, the senses, *buddhi, manas* and *ahamkaara* perform the deeds relating to the creation and sustenance of this world. All these are the cause of bondage and they are all shackles, which have to be broken. The *paramaatma*

is both within and without like the sky reflected in the water. For Him there is neither bondage nor freedom. For the body the only bond is the feeling of 'I'. The same *aatma* would be in different shapes like sugar in the sugarcane, sugarcane juice and *gud,* jaggery.

Paramaatma, in play, sometimes expands creation and sometime withdraws with His power. In three states *jaagrat, swapna* and *shushupti,* there are three types of illusion. In the first it is the world, in the second it is *tejas* (*chaitanya* in the vessel of *sookshma sareera*) and in the third it is *praajna* (the unique *chaitanya* in the vessel of *ajnaana*). All these three illusions keep the *brahma* covered. In this condition, *jnaana* considers itself *aatma* and as the *purusha* in *buddhi.*

Smoke coming from fire goes up and takes various shapes. Because of the *maaya* of *purusha* this creation appears in two shapes. When *manas* is pacified, *aatma* too is pacified. When *manas* blossoms, *aatma* too blossoms. When *manas* becomes demure *aatma* too becomes demure. In the family state the feelings of *aatma* are all operative feelings relating the everyday affairs. In fact they are not true. The smoke rising into the sky cannot tarnish the sky. *Aatma* does not get polluted or corrupted by the angularities in nature. Smoke in one house cannot taint other houses. Even though the *jeevi* in one body is tarnished, the *aatma* in another body is not affected.

Aatma is only one. It is the same in all *sareeras.* It is clear and pure like the sky. That does not get stained by the vessel in which it stays. *Aatma,* just because of being in a particular *upaadhi* or vessel, has the company of the *jeevi.* The vessel does not stain it. It has neither bondage nor liberation. Though the same *aatma* is there in every one, it does not follow that the *jeevas* and the *jeevaatmas* are the same. Only for the *jeevis* in different bodies, owing to diverse deeds, diverse fruit has to be experienced. This has

nothing to do with the *aatma*. For this reason, it is clear that one's own good or bad does not touch or stain another.

The *jeeva* experiences the grief or joy consequent on his different deeds in this very life in this very world. *Swarga* and *naraka* are not there in different places. There is no need to adduce any proof for that. Everyone has seen people suffer from so many diseases, from so many kinds of pain, hardship, unhappiness etc. If the two places were to be in different spots, a man need not suffer so much of grief or so much of joy here itself. And then there would be no need for rebirth. For the *jeevanmukta*, the one who secures liberation in this very life, there is no need for any more suffering.

There is close relation between man's organs and the nature of his *manas*. According to *vritti*, nature and *swabhaava*, temperament, there would be differences in the organs. Those who are highly irascible have a kind of organs different from those with a placid frame of mind. Many can be known by external appearance also. All *jeevis* would be making their *indriyas* behave and act in a particular way. We are not the *kartas*, doers. Nothing is ours, either. The bonds of *karma* do not bind the *jeevi*, when this *jnaana*, knowledge and awareness, comes.

Paramaatma is the saviour and sustainer of this manifest and un-manifest universe. When in the form of scrutiny it is known that *aatma* is bound up with *bhoga*, experience of luxury, one becomes free from bonds. The bond of *samsara* is not there in *aatma*. Following the *paramaatma* alone becomes the reason for *moksha*, liberation. There is neither birth nor decay for *aatma*. It has the strength of the being and the refuge of *brahma*.

When *jeevaatma* is in an *upaadhi* or a vessel, becoming independent it is found in many forms. *Jeevaatma* being in the form of an *amsha* of *paramaatma*

is the specialty in this world. But because of its unity with nature, it becomes *saguna* and impure. *Aatma* has to suffer pain and sorrow and enjoy comfort etc., as long as it is associated with *prakruti*, nature. As long as *aatma* has a right over the body, it becomes necessary for it to suffer and enjoy. The moment it leaves the body *aatma* does not have the awareness of comfort or sorrow. When the world is in infancy, as a boy in childhood is naked, the inhabitants of the world too were naked. In those days the inhabitants did not have a sense of shame for being naked.

Paramaatma manifests from time to time to protect the good ones and punish the evil ones and to establish *dharma*. He lives in the hearts of the seers and *jnaanis* to show the ideal way. It is not possible to make *Eeshwar* stay in our heart by the study of any *shastra*. It is only possible by following the way of *bhakti*. Only those who are very merited ones, *punyaatmas*, can have Him in their hearts.

When fire is made to glow, hundreds of sparks result. In the same manner from out of *paramaatma* *jeevas* by the million are made. Later they merge only in Him. They come out of Him and go back into Him. All *aatmas* and *jeevaatmas* come from the same *paramaatma*. *Jnaani* alone knows the relationship of the three.

Chapter XVIII

(*Samsara*)
Family

Samsara is family, wife, children, parents, close friends and relatives. The primary duty of a *grihastha*, householder, is to work, earn money and maintain the family. Young and old, everyone is getting engrossed in this. All are drawn into this *maaya*. No one asks himself questions like these: Who is father? Who is mother? Who is brother, who is close? Where did all these come from? Where do we go? Why did these wear a body? Who brought them here? Who sent them to this place? Without thinking of all these, everyone is engulfed in forgetfulness. Sometimes one becomes rich, sometimes very self-loving, sometimes a *jnaani* and sometimes one full of enthusiasm and verve. Sometimes people are engulfed in sorrow, disease, slander and disrepute. Sometimes they suffer from worries. Each is born in one of the castes either as a *brahmin*, *vysya*, *kshatriya* or a *sudra* etc. Sometimes one is born to great luxury and another to utter grief and tribulations. One is born as a *bhogi*, *tyag*i or a *yogi*, enjoying great luxuries, sacrificing, or renouncing all respectively. Sometimes wrathful, some inflict great suffering on others and some become slaves to money with inordinate thirst for amassing wealth. Enticed in *moha*, one thinks of one as dear and the other as an enemy. Sometimes maddened by *vishayas* and *vaasanaas* they treat the whole world as inconsequent.

Man! Who gave you the right or power to be arrogant and aggressively egoistic? Think of this. What are you or what is your little *praana* in the context of the earth being a speck of dust, the sun's orb a little ball and the whole ocean the size of a cow's hoof? There you are equal to something like a fleck of dust or a part in an atom. Then, why this *ahamkaara* for you?

You have a cover over your eyes with the macro boundaries of *sattwa, rajo* and *tamo gunas*. You left your *sookshma roopa* and wore a *sthoola sareera*. Even now you are not able to know your real *swaroopa*. But it is not too late even now. At least now, realizing your *aatma tatwa*, try to know who you are and why you came here.

Man is under the spell of the word 'my' and 'mine'. Seeing the son, however ugly he may be, one feels fascinated by his beauty. Others' children, though very cute and lovely, do not give one the same the joy, which one's get when one see's one's own children. The work you do appears to be the most difficult for you though it is very small. When we feel that it is ours and there is someone to help us, even a task hundredfold heavier becomes easy to accomplish.

In the pseudo feeling 'ours' generated by *maaya*, every creature right from an ant to the topmost *brahma*, all *praanis* are enticed. That which we think ours may not be ours as per destiny or fate, which cannot be foretold.

It is our *buddhi* that destroys us utterly. Then the question arises: Isn't there any who is really ours? Now think about this. Would those who are close to us become distant when we do not like them? *Shastra* tell us that all and everything belongs to God.

But we say that everything is ours. Man finds great joy in telling others of 'his house', 'his land', his property ' etc. But think just for a moment how joyful it would be if you can say in a placid and devout state of mind that this world in the limitless universe, where we are, belongs to us and is ours!

Man! You read many books to become wise and knowledgeable. You read many subjects and *shastras*: Literature, Mythology, Geography, Geometry, Mathematics etc. But you do not read that true book which makes you a real *pundit*. You do not have even the desire to read that. You read and remember the leg-

end, myth, language and the way of life of others. But you cannot see what is ours and note what is not there in it. You are adamant that you should not see it. Man is also a kind of book. If we could read ourselves, we would be able to read everything in life. Our body is a combination of skin, flesh, bone, brain, marrow, muscle, veins, *rasas* etc. If you can understand the composition, size and the modes of the body's operation well, you will understand how carefully and wonderfully God made your body and you. Note how the functions of the body are performed with a delectable rhythm. Think how the five principles in the five senses and the five elements are dancing and how *indriyas* are playing as per their rules. Even if a little thing goes wrong things go terribly awry. With the grace of the *guru*, it would be salutary and of great benefit to you and others if you can read the book of your own life, your *own* book.

Every person is a book. The front cover is the period in the mother's womb. The Contents page shows the fruit of its deeds. *Deeksha grahan*, obtaining commitment, and its knowledge, childhood, boyhood, youth and old age are a chapter each. The lessons in the book are lessons for study.

The poor and the ordinarily dressed are like a book with an ordinary cover. The rich, landowners, rajahs and maharajas are fabulous books with pages written in letters of gold and a cover of silk. Those who die young and those who die without doing anything worthwhile are like small booklets. The long-lived and those who accomplished great things are like textbooks meant for everyone's study.

Those who preach others to walk on the path of rectitude and do nothing themselves are like grammar. Those who read out the lives of the great in meetings and befuddle the lay are like myths and legends. Those who spend time calculating the loss and gain of the world are like Mathematics. Those who consider

that it is best to think of the static world are like the planet earth. The stage, *rasa*, appreciation, joy – those who think of these are players on the stage, who consider luxurious living the essence of life. Those who spend time in charity, truth, compassion, commitment, devotion, study of the *vedas*, discussion of subjects related to *dharma* are like *dharma shastra*, the code of the holy order. Those who are away from desires and weaknesses, thinking of and worshipping god with freedom and devotion are like yoga *shastra*. In this way, each person is a book. You write your own book so that it could be studied with benefit by everyone in such a way that makes people remember you long after you die. In all books the end invariably is death. Remember that!

Those who are human must think of these things: Where were we earlier? Where did we come from? Why did we come? Coming, what did we do? Who brought us here? Why and how? What did we see and think after coming here? Here we could get a father and mother. We got wife and children; friends and relatives. We got wealth and comfort. Though we got all we could not get any contentment. We travelled widely, saw so many countries and so many things, lived with so many people but we did not get true comfort. There did not develop a mutual love between *manas* and *buddhi*. All along there has been a single combat between the two. The discussion and controversy between *pravritti* and *nivritti* was going on all the time. In the sea of *samsara* upheavals and typhoons were occurring day in and day out. Everywhere around in the name of tradition, there is a lot difference of opinion. Each wants everyone else to follow his own faith. Some are speaking: some are listening. Some look on the whole thing as a joke. Some are agitating: some are coercing: some are ruling. Some are on the throne and some on the ground. Some are laughing while some are weeping and wailing. Some are sitting dumbfounded. Everyone in the world

is wandering. Some are showing disgust. Seeing all this it is only worry that is going on increasing. There is no increase in comfort or joy. Some are struggling hard day and night not able to find the real right thing.

Those who are immersed in the solemn sea of contemplation on God are in great comfort and joy. They do not have any worry, *chinta*, for any thing. Though the *guru* wanted to find the one everywhere before, behind, above and below some people are not able to find Him. Instead of entrusting this family, the world and its affairs to Him, we are becoming the doers. We are not even trying to know the one whose very thought gives us happiness. By remembering Him grief and joy become one. By seeking refuge in His lotus feet the j*eevis* would be untouched by birth or death. Without doing anything of this sort, what can Man achieve being born as man, the highest of His creation?

We have been interested all the time in family and worldly comforts. Except for family comfort, we have not seen any material related to comfort. We get into the dumps of depression when we remember that one day we have to leave behind all. Being slaves to *samsara*, always enticed in it, we feel that we have been enjoying great comfort. We believe that *samsara* is greater and sweeter than life itself. We think in terms of property as our own: 'my house', 'my garden', 'my this' and 'my that'. When we see wife, children and servants make much of us, when we see vehicles waiting for us, we feel limitless joy. When people sing our praise and when we are honoured in the royal court, when we see appreciation in a thousand faces, we are steeped in joy. Thus we would be in the slumber of *moha*.

When one becomes old, obtains *aatmajnaana*, and the slumber of *moha* is cast off, comforts do not appear as a bed of roses. The comfort-filled *samsara* appears as something full of poison. The luxuries and comforts appear in twisted shapes. The land of happiness appears devoid of real joy. Wife, children, wealth all

become shackles. Then we realize and say: "O! *Samsara*! We do not want to sleep in your lap any longer. We would go to a country where there is no dawn or dusk, no night, no sleep, no grief and stay with people there.

We seek refuge in those who have a sweet voice, limitless compassion and immeasurabie friendliness." Then we remember the injustice and the harm we have done to others, which go on taunting and mocking us. Then we send up payers: "O Hari! We hear that you are compassionate and that You show grace by helping the devout. You are the wealth of the righteous. You save all those who seek refuge in You. O, the Saviour of the helpless! If you do not show grace nobody would ever get anything. We are wicked sinners. Give us a little place at Your feet. Let Your feet protect us. Please let us know which way leads us to Your presence. Please tell us as to how we should address you. It is impossible to know Your beginning or end. Fulfil our ambitions and ideals."

Until you know who you are, for whom would you practice and follow *dharma*? What would you pray to, to free somebody or to bind somebody? First of all prove to yourself whether you have any grief or any bond? Everywhere there is your power. With yoga if you can see the whole world as being replete with *aatma*, you can see where you have come from and who you are. Then there would be no differences of opinion or doubt.

All of you, offering your *manas* and *praana* at His feet, say in one voice: "O Gurudeva! Rain mercy on your ignorant disciples. You are our refuge. You are our *mukti*. Bless us to get the capacity to merge our power with the total power in Him. If I do not get that state what did I get by being your disciple and what did I accomplish by being born as a human being?"

The entire world is engrossed in money matters

and money worries. Money or wealth is the root cause of misery, unpleasant occurrences and accidents. Both the rich man and the poor man become equally detestable and unpleasant. The world goes to ruin as much by money as by the lack of it. Wealth is brother to worry. If you are rich there is no end for your worry. If you have money, either for its protection or for its growth, you worry. If you do not have it, your mind is ever engaged in ways of making it, multiplying it and so on. If we have money we cannot bear it and even if we don't have even that too we cannot tolerate. The promenading ground for money is *adrushta*, something invisible, fortune or luck. Money behaves in each one as per one's own fortune. The one who determines that is Eeshwar. One's own good deeds and bad deeds decide that fortune. Fortune expresses the meaning of *karmaphala*, the fruit of deeds. Wealth is always unstable. It does not stay in one place. It embraces anyone, either a washerman or an untouchable. Wealth does not have heart either. Some it destroys. Some it pampers giving all comforts. Then it destroys them again. But, it gives contentment to some.

Apart from this ordinary meaning, there is another meaning too to *ardha*, wealth. *Paramaardha* is the ultimate. Beyond that there is nothing else to get. Those who are *jnaanis* leave *ardha* in the world for *paramaardha*. This *paramaardha* is the most substantial thing. It is something, which cannot be destroyed. It has endless fruit. This goes along with *aatma*. Worldly *dharma*, and *ardha* are subject to decay. As the desire, so the achievement and accomplishment, *siddhi*. Without desire, achievement does not result from action. Whatever man does is not done without some desire either for good or bad. A *dharmik* follows and sticks to *dharma* for *mukti*. A thief steals only to get money. Men marry for male offspring. A virgin observes so many observances to get a fair young man's hand. Thus, for everything the root is desire. Without

desire no action begins. Without action or deed the world does not go and the Creator's desire is not fulfilled. One has to stick to performing deeds. Some say that it is improper to desire fruit for *tapas*. But it is Eeshwar's *ichcha*, will or desire, to expect fruit for every action or deed. Working hard to earn money is His desire. But one has to assess the good or bad in any deed he performs. For that assessment one has to seek the assistance of *viveka*. Everyone has *viveka*, little or much, in him. Because of that *viveka* in the *manas* man would be able to judge. Until he knows the good or bad in it, a man goes on doing that. But when he knows of the fruit thereof, he stops doing evil. But some people go on doing wicked deeds even after knowing they are wicked. That is just a weakness of their heart. Now every one knows that by *sakaama karma*, deeds with desires, heaven is attained and by *nishkaama karma*, deeds without desire, *moksha* is attained. For every deed, good or bad, there is a fruit. And then, the fruit must be experienced.

People think that man is independent but they are wrong. If he is, why are not his desires always fulfilled? If he is independent why is he not able to do all that he wants to do? Though man has *vaasanas*, why is it that he has not the capacity to complete the work he has in his mind? What is the reason for this miserable lot of Man? We do not ask *praana* to go out but even then why is it going? Are not those, which do not wait for our order and those, which act on their own without our being able to stop them, more powerful than we are? This proves that we are not independent and that we cannot go on doing things as per our own will in this world full of grief. We cannot leave this world even if we wish to. We do not have any authority over all those things like *buddhi* or senses or *manas* etc., in our body, which works for us. When we do not have authority even the size of a sesame seed, how can we be *swa adheena*, independent? If we think a little deeply, we understand that

there is something or somebody more powerful in our body and that all men are totally under its control. Man's power either wilfully or unwilfully is under that *shakti*. So it follows that we are not ours, not our own. We have not recognized Him. That is why we are not able to recognize ourselves.

The one who knows one's self knows full well about Him, this family and this world. The world is like a tree. *Aasha*, greed, is its flower. Grief is its fruit. Luxuries, *bhogas*, are its leaves. Old age is its fruit. Desire is its branch. *Parabrahma* is the cause for the birth or the making of this world. None except Him can intuit and create this world. The quality of burning that comes from fire is fire itself. In the same way the world born of and made by *brahma* is *brahma* Himself or Itself. All, everything, is *brahmapadaardha*. In reality there is neither family nor the world. All is just *brahma*. As the visible world appears as soon as darkness is dispelled, when a thing decays, that which is the real thing enters *that* pure form.

Appendix I

Important Dates

1607 Birth of Trailingadhar (Vangeeya year 1014. By adding 593, we get the year 1607 A.D. of the Christian era. According to the Saka era it is 1529).

1616 *Upanayana* of Sivaram (Trailingadhar)

1647 Death of Nrusimhadhar (Trailingadhar's father)

1659 Demise of Trailingadhar's mother, Vidyavati

1679 Bhagirathaswami's visit to Trailingaswami's ashram

1685 Bhagirathaswami gives *deeksha* to Trailingadhar at Pushkara Kshetra

1685 Trailingadhar becomes Ganapatiswami

1695 Demise of Bhagirathaswami

1699 Sri Ganapatiswami leaves the South on pilgrimage to the North

1701 Sri Ganapatiswami leaves Dwaraka for Nepal

1707 Sri Ganapatiswami leaves Nepal for Tibet

1720 Sri Ganapatiswami reaches Manasarovar

1726 Sri Ganapatiswami reaches Markandeyaashram on the banks of the river Narmada

1733 Sri Ganapatiswami reaches Prayag

1737 Sri Ganapatiswami leaves Prayag for Kashi, where he lives for the rest of his sojourn in this world.

1788 A Raja visits Kashi

1800 Sri Ganapatiswami shifts to a place near Bindumadhava Temple in Panchgangaghat where on an elevated place even today stands the mutt named after Trailingaswami.

1810 The King of Ujjain visits Kashi and gets illumination on seeing the miracle performed by Mauna Swami.

1869 Dayananda Saraswati gets a tip from Mauna Swami

1874 Swami Prithwi Giri's disciple Vidyanand comes to Kashi to pay obeisance to Trailingaswami

1880 Umacharan Mukhopadhyay pays a visit to Trailingaswami to become his devotee.

1884 A judge of a Calcutta High Court is 'transformed' by Trailingaswami.

1887 Trailingaswami attains *siddhi* (in the afternoon of the eleventh day of the first half of the lunar month of Paushya, January

Appendix II

A Note on the History of Telugu and Trilinga Desa

Telingam is one of the four groups among the Proto-Dravidian (between 1500-1000 B.C.) which spoke twenty-one Dravidian languages. There was a legend about the group being in Dhaulagiri in the present-day Orissa State, formerly a part of Kalinga Rajya. Lingo, the son of Shiva and Parvati, built a town for the groups he led of which some spoke Telingam. Russian linguistician Andronov suggests the possibility of a relation between Telingam and Telugu.

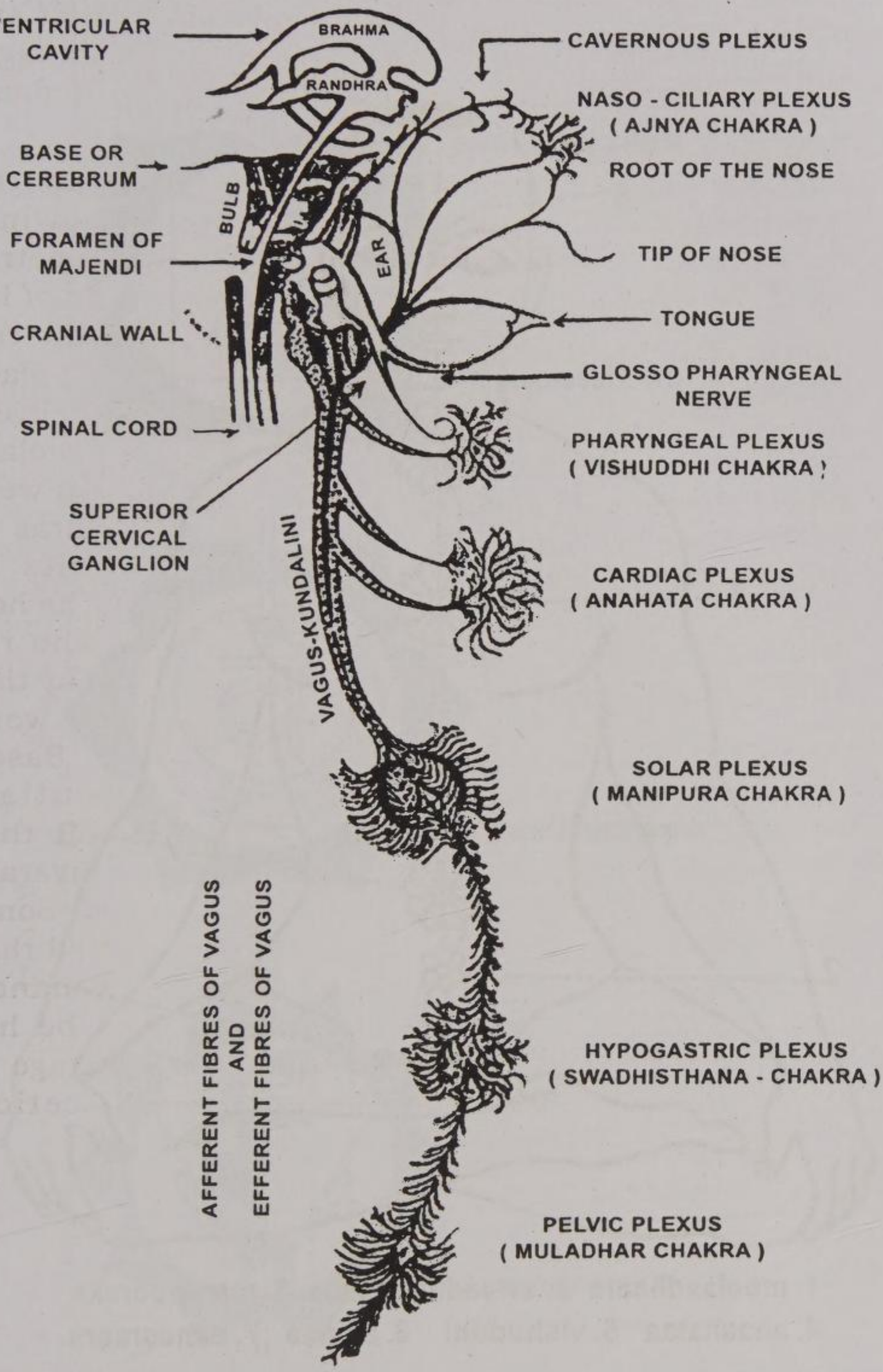
Etukoori Balarama Moorti in *Andhra Samskhipta Charitra* wrote that in an inscription of 250 A.D. of Nagarjuna some Telugu words were found. The Satavahanas are called Andhras in *puranas*. After the disintegration of the Mauryan empire, the powerful dynasty of Satavahanas ruled the region between the rivers Godavari and Krishna, from 200 B.C. to 250 A.D. Later Ikshwakus ruled over the land of the Telugus. The Ikshwakus whose official language was Prakrut also patronized Telugu. During the eleventh and twelfth centuries Telugu got firmly established not merely in inscriptions but also in literary master-pieces like Tikkana's *Maha Bharatam* written around 1050 A.D. Andhra, originally the name of a tribe came to be used for the language which evolved over thousands of years.' Andhra', 'Telugu' and 'Tenugu' are used as synonyms.

The word Trailinga Desam refers to the region between the three lingas (linga is symbolic of Parama Shiva, Para Brahma, the Absolute eternal reality) in the places where Shiva shrines of eminence are located. Kaleshwara, Bheemeshwara and Mallikharjuna are three names, among many, of Parama Shiva. The name Trailingaswami (Lord of Trilingas – Parama

Shiva) is derivative of Trilinga. The Mallikarjuna Linga of Srisailam in Kurnool District, the Bheemeswara Linga of Daksharamam of East Godavari District and the Kaleswara Linga of Kaleswaram in Karimnagar District have together given Andhra Desa it's name "Trilingadesa".

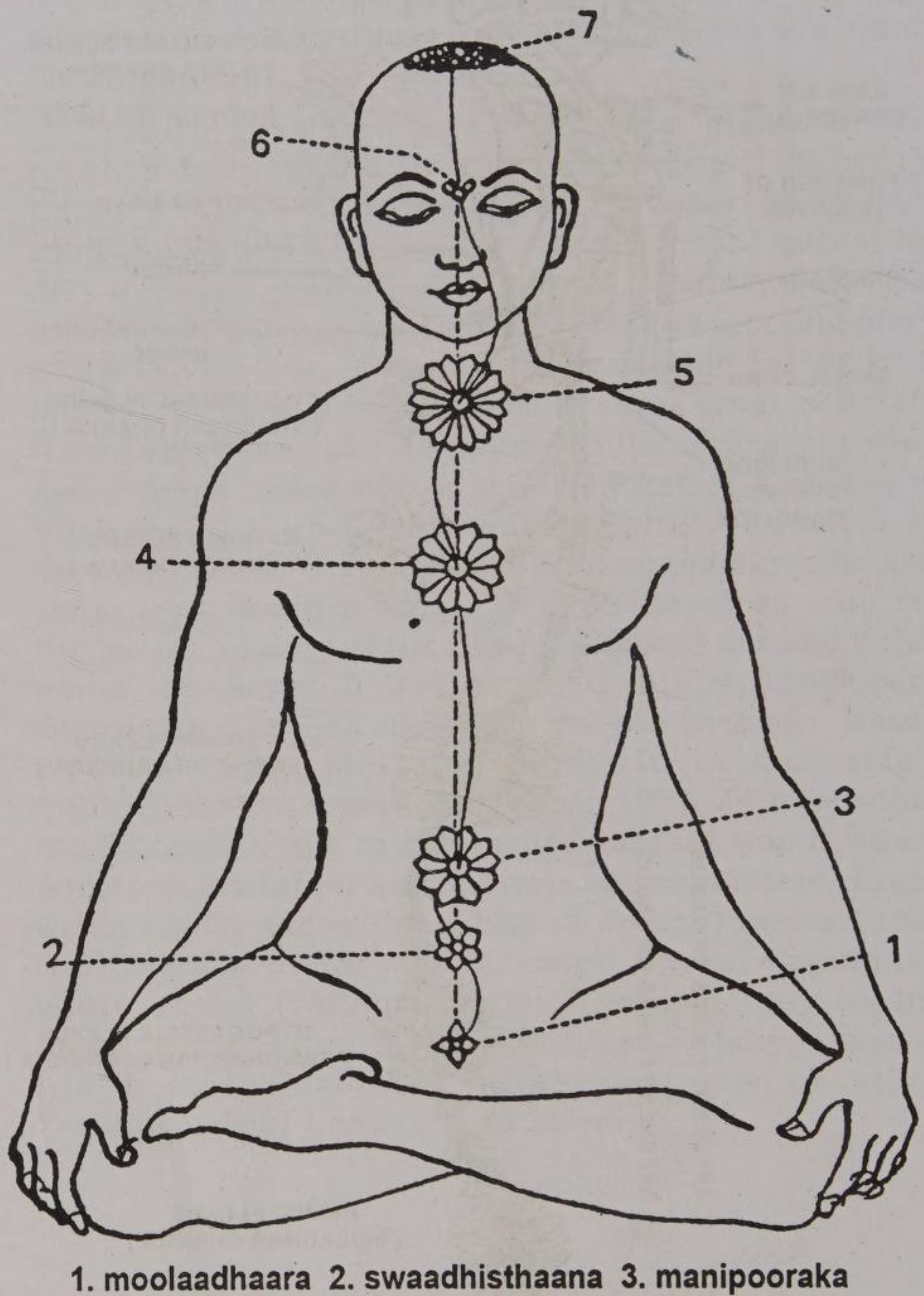
Trailingaswami was the name given to the Andhra-born saint by the non-Telugu knowing. Benares (Varanasi) is about two thousand kilometres from the Swami's birthplace. The spiritual hub of India, Varanasi (named after the confluence of the rivers Varuna and Asi) down the ages is the meeting place of all the devout, many of them waiting for deliverance (and even death). Since several great scholars from Telugudesa like Jagannadha Panditarayalu were living there, there was a small pocket of Andhras in Varanasi around Manasarovarghat. Pundits in Varanasi called the saint Trailingaswami since he had come from Andhra Desa. Bengali devotees who recorded the history of the Swami referred to him by this name. Sankarnath Roy wrote in his Bengali work *Bharather Saadhak* an essay on the Swami. Based on that essay Metta Anjaneyulu in Calcutta's Andhra Sangha's annual number 1973-74 wrote that the Swami's name in his earlier ashram was Sivaram and that his father's name was Narasimharao. Some writers (who wrote about him in Telugu) averred that the Swami's name was Sivaram. Swami Sivananda wrote about Trailangaswami.Whatever may be his name in the Swami's *poorvaashrama* (earlier stage of life before becoming a *sanyasi*, an ascetic), Trailingaswami has come to stand.

Appendix III



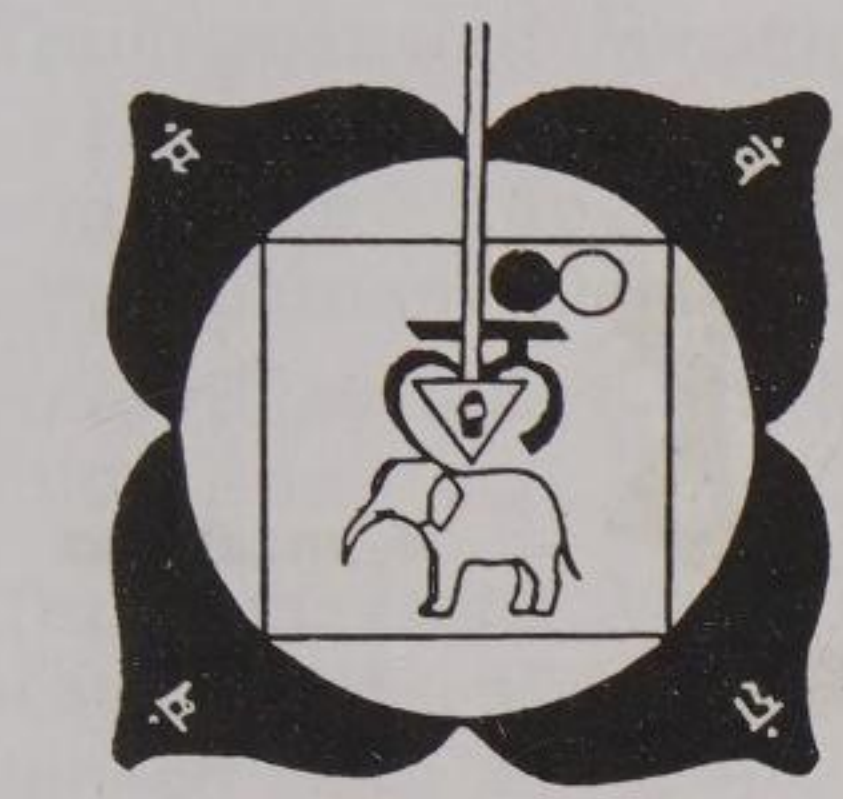
Plan Showing the origin connections and the arrangement of the Afferent and Efferent Fibres of the Vagus Nerve

Appendix IV



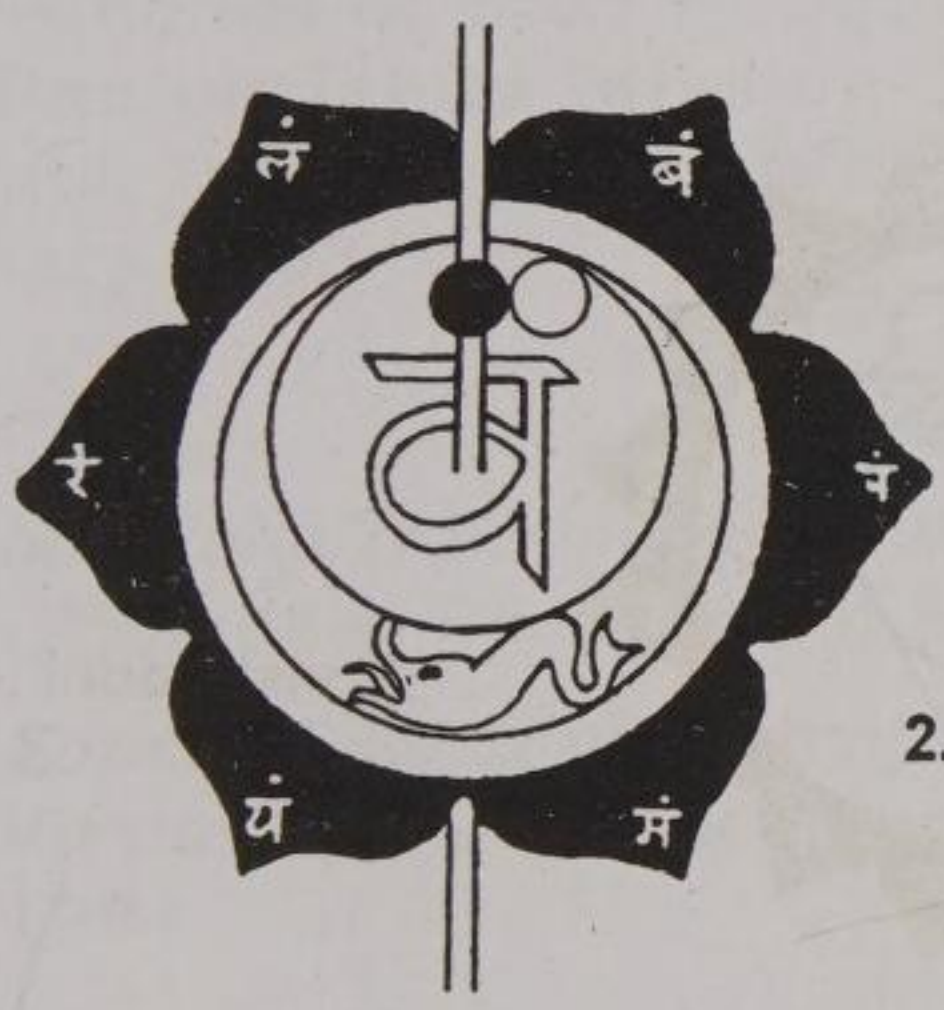
1. moolaadhaara 2. swaadhisthaana 3. manipooraka
4. anaahataa 5. vishuddhi 6. aajnaa 7. sahasraara

Appendix V



shat chakraas

1. moolaadhaara



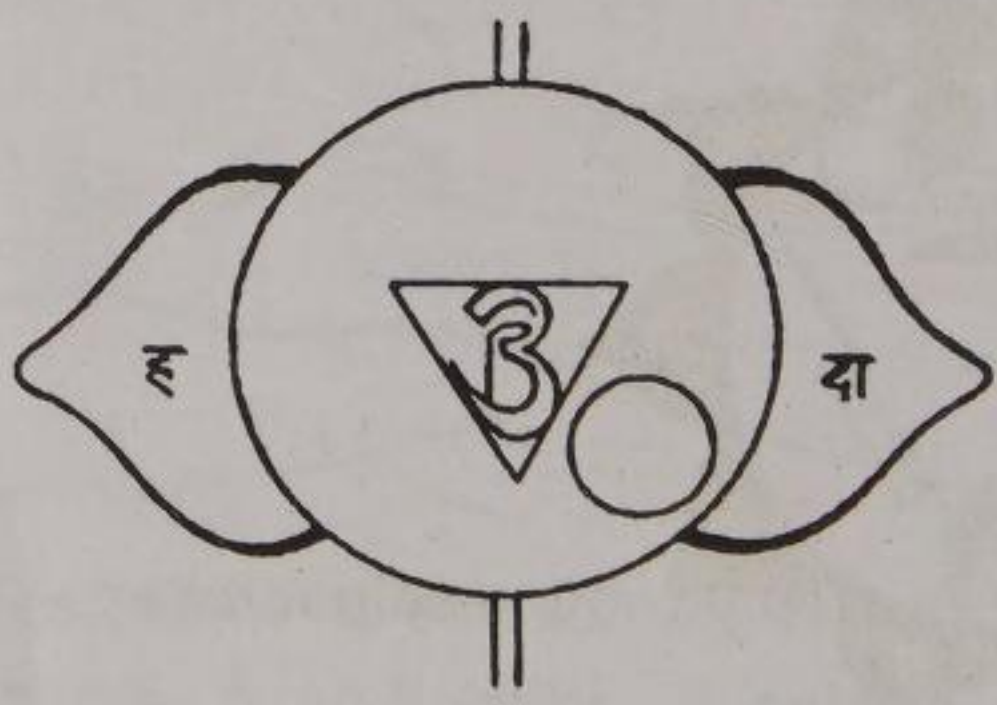
2. swaadhisthaana

3. manipooraka

Appendix VI

4. anaahataa

5. vishuddhi



6. aajnaa

List of helpful books

Telugu:

Trailingaswami Jeevitamu – Bodhalu: (Trans. by Prof. Hari Siva Kumar and Prof. Regulapati Hanumantha Rao, Sanaatanadharma Trust, Bheemunipatnam, Dec. 2003.

Andhra yogulu: Pt. I: Prof B.Ramaraju, Hyderabad, 2002 Edn.

Trailingaswami: Vaddadi Seeta Ramanjaneya Kavi, Hyderabad, 1977 and Visakhapatnam Condensed Edn. 1999,

Varanasi at cross roads: Swami Medhasananda, The Ramakrishna Mission Institute of Culture, Kolkata, 1st Edn. January 2002 and 2nd Edn. January 2003

Hindi:

Mahatma Trailingaswami ka Jeevitacharitra: Dr Vasudeva Chatterjee, II Edn. *Benares 1989*

Kaasiki Paanditya Paramparaa: Baldev Upadhyay, Viswavidyalaya Prakashan Varanasi, 2nd Edn. 1994

Panchkroshatmak Jyotirlinga Kashi Mahaatmyam: Kedarnath Vyas, Benares, 1987.

English:

Lives of Saints: Swami Sivananda, Rishikesh I Edn. *1941,*

Autobiography of a Yogi: Swami Yogananda, 1946

Great Indian Saints: Pranav Bandopadhyay, Calcutta, *United Writers, 1993*

Swami Atmeshananda, Kailash Manasarovar Teertha Yatra, RK Mission, Chennai, 2003

Bengali:

Bharater Sadhak: Sankarnath Roy, Vol I. Edn IV. Calcutta, Writers Syndicate, 1962

Mahatma Sri Trailingaswami: Sri Umacharan Mukhopdhyaya, Benares,.

Jeevan Sangrah: (Comp.) Ganesh Chandra Mukhopadhyaya, Calcutta Medical College Library, 1911

There are some essays in Telugu periodicals by Dr. Poranki Dakshina Murty and Dr. Akkiraju Ramapati Rao of Hyderabad.

Other Spiritual & Religious books in Roman English for PIOs & NRIs available with us:

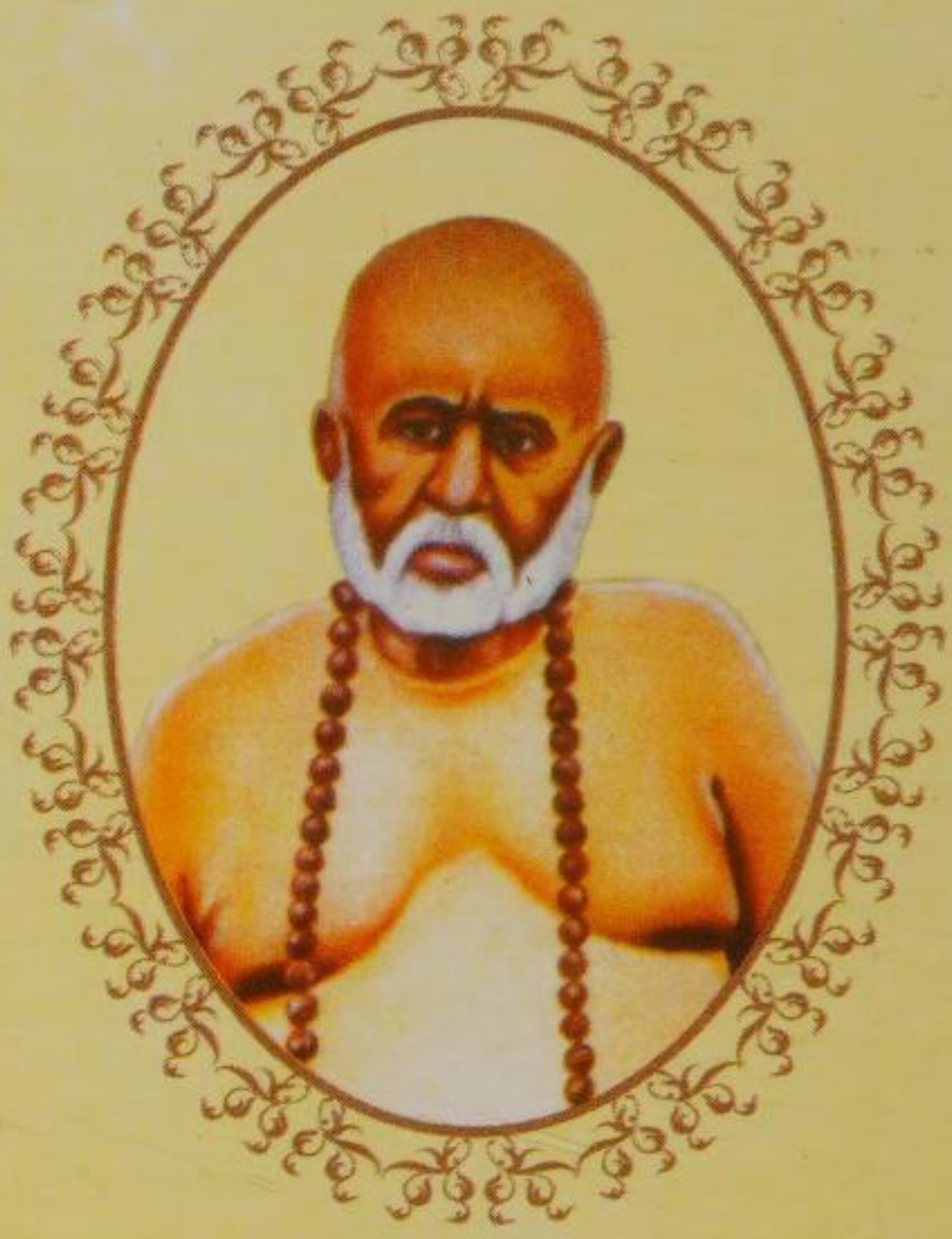
Code	*Title name*
Y 041	**SHREE RAAMACHARITAMAANASA** *(Original Text & Romanization with English Meanings)*
Y 042	**SRIMAD BHAGAVAD GITA (Hardbound)** *(Sanskrit Text & Transliteration with English & Hindi Meanings)*
Y 075	**SHREEMAD BHAGWAD GEETA (Paperback)** *(Sanskrit Text & Romanization with English Meanings)*
Y 050	**SHREE HANUMAANA CHAALEESAA (Small)** *(Multi-Col. illustrations on facing page, Eng. & Hindi Meanings, Original Text, Romanization)*
Y 049	**SHREE HANUMAANA CHAALEESAA (Pocket)** *(Multi-Color illustrations with Eng. & Hindi Meanings, Original Text, Romanization on one page)*
Y 060	**SHREE HANUMAN CHALISA (Gujrati-Pocket)** *(Original Text, Romanization with Gujrati & English Meanings)*
Y 053	**SACHITRA ARATI SANGRAHA (English)** *(English Transliteration of 15 Aarties with Multi-Colored illustrations on facing pages)*
Y 058	**AARTEE EVAM BHAJAN SANGHRAH** *(Aartis & Bhajans in Hindi with English Romanization on facing pages)*
Y 056	**SACHITRA DURGAA CHAALEESAA (Gutka)** *Multi-Colored illustrations Original Text, Romanization with Eng. & Hindi Meanings)*
Y 048	**SUNDARKAND (Romanized)** *(Hindi Text with Romanization)*
Y 055	**SACHITRA SHIVA CHAALEESAA (Gutka)** *(Multi-Colored illustrations Original Text, Romanization with Eng. & Hindi Meanings)*
Y 059	**SHREE SATYA NARAYAN VRAT KATHA** *(Katha in English & Hindi, in one book)*
Y 080	**SHREE SATYA SAAI CHAALEESAA (Gutka)** *(Hindi Text with Romanization)*
Y 079	**KAALI CHAALEESAA (Gutka)** *(Hindi Text with Romanization)*
Y 046	**SHREE LAKSHMEE CHAALEESAA (Gutka)** *(Hindi & English Romanization)*
Y 078	**SHREE GANESHA CHAALEESAA (Gutka)** *(Hindi & English Romanization)*
Y 057	***DURGA SAPTASHATI*** (in English)
Y 089	***SHRI VISHNU SHASTRANAAM - 1000 Names*** *(Hindi Text with English Romanization on facing pages)*
Y 088	**BHAGAWAD GEETA (EOL)** - (Gutka) *(Sanskrit Text & Romanization with English Meanings)*
Y 114	**SHREE KRISHNA CHAALEESAA** (Gutka) *(Original Text with Romanization)*

for details, visit our website:
www.richaprakashan.com

Dr. V.V.B. Rama Rao (b. 1938) retired as Head of the Dept. of English from the renowned Maharajah's College, Vizianagaram (Andhra Pradesh). A retired ELT expert, he has a lot of published work, thirty books, hundreds of critical essays and reviews to his credit. He writes both in English and Telugu. He is a novelist, short-story writer, biographer and critic. He translated widely from Telugu to English and English to Telugu.

Dr. Rao's publications in the field of spirituality and religion are *The Joy of the Divine*, summary of discourses on *Saundaryalahari* and *Sundarakaanda* in Viswanadha Satyanarayana's Ramayana Kalpavriksha, Durgasaptashati and *Shivapuran* in English and *Lalleshwari Vakkulu* in Telugu.

The Walking Shiva of Varanasi is Rao's latest publication. Swami Gokulananda of Ramakrishna Mission, New Delhi, wrote: 'Among the great souls and seers who have sanctified the earth of this country, Trailingaswami Maharaj is one of the foremost. His spiritual attainment and his life are legendary. Sri Ramakrishna who met him in Varanasi called him 'The Walking Shiva of Varanasi'.... Though one is familiar with the legends about Trailingaswami, there is dearth of dependable literature about his life and teachings. I am happy to find that Dr. Rama Rao's book filled this vacuum.'



Trailingaswami

Monumental. Brick, mortar and steel could not restrain Him, nor can a wooden casket at the bottom of the Ganges, off the Panchagangaghats in Varanasi. Mahatma Trailingaswami breaks free again out of compassion for His children. Much averse to publicity during his times, this book is a rare feast. His life and teachings come through with chakra piercing force, through the digital din of our times.

During his physical embodiment Paramahamsas sought his satsang. Here is the rare opportunity to drink deep off the fountain of spirituality. A must read for every earnest spiritual seeker groping his way about in this cyber age of Truth benumbing distractions.

- Selvaraj

ISBN NO.: 81-901200-8-5

Published by:

Richa Prakashan

(Publishers of Spiritual & Religious books in Roman English for NRIs & PIOs)

www.richaprakashan.com

Code : Y115

150/-